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ABSTRACT

A book of language and cultural material for teachers and students of Ewe presents vocabulary lists and samples of Ewe language in various contexts, including letters, essays, and newspaper articles. Although not presented in lesson format, the material can be adapted by teachers or used by students for independent study. It is divided into two main parts: general skills and technical skills, with Ewe and English on facing pages. Contents of the general skills section include these topics: proverbs, letter writing, sports, funeral ceremonies, traditional holidays and festivals, totems and taboos, divination, church, clothing, body parts, diseases and injuries, getting a motorbike repaired, foods, relationships between men and women, a history of the origins of the Ewe peoples, articles from Togo-Presse, Ewe folk tales, traditional songs, and traditions. The technical skills section topics include: going to meetings and making speeches, construction, digging wells, raising chickens, raising rabbits, raising cattle, animal traction, prenatal consultations, postnatal consultations, a health questionnaire, school gardening, and taking care of water. Worksheets are included for both sections. (MSE)

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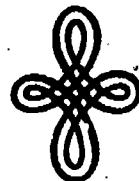
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EWE

(for Togo)



Special Skills Handbook

compiled by Paul R. Kozelka and Yao Etê Agbovi

PEACE CORPS
LANGUAGE HANDBOOK SERIES

Developed by The Experiment in International Living
Brattleboro, Vermont
for ACTION/Peace Corps

PEACE CORPS
LANGUAGE HANDBOOK SERIES

This series includes language materials in Belizean Creole, Ewe, Kabiye, Kiribati, Mauritanian Arabic, Setswana, siSwati, Solomon Islands Pijin, Soninke, Tanzanian Swahili, and Tem.

These materials were developed by The Experiment in International Living.

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1980

EWE

SPECIAL SKILLS HANDBOOK

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ACKNOWLEDGMENTS

It seems like such a short distance in time, from July 1973 when I learned my first words of Mina during Peace Corps Training in Togo, to the present where I am rejoicing in my ability to help other volunteers to have as rich an experience as I did. I recognize that innumerable people have contributed to my modest knowledge of the Ewe language and culture and I am indebted to them all. I could never name, much less thank everyone who has provided me with a definition here, a word of encouragement there, over the last seven years.

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Yao Ete Agbovi has been of immeasurable help to me and has unbegrudgingly persevered at some of the most tedious and thankless tasks involved in producing these kind of materials. Fo-Willie, "Akpe loo."

I am deeply grateful to the people I met at the Experiment, and in Brattleboro and Putney, Vermont. They brought me immeasurable joy and support while I was living and working there, thus insuring that the well-springs of inspiration never ran dry.

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I would be remiss not to mention that, in spite of our final record with the Birdwatchers' team, as we were known, for me the past six months have been truly a winning season.

If I have overlooked anyone whose contribution in any way helped to make these materials a success, may they forgive me and rest assured that the final product is worthy of all our efforts.

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INTRODUCTION

The material in this handbook is not set up as a series of language lessons. For the most part, the material is presented as vocabulary lists and samples of the Ewe language in various contexts, from letters to essays and newspaper articles. All this is not to say that the material cannot be used as the basis for language learning activities because the purpose of this book is to provide the raw material for dozens of study sessions. Some of these sessions may occur during the formal language training program as the basis for supplementary lessons to the Communication and Culture Handbook and the Grammar Handbook. Although we have not provided explicit instructions on how to incorporate this material into the formal language program, we feel confident that students and teachers will pick up many language learning ideas from the Communication and Culture Handbook and apply these ideas to the texts and lists in this volume. We also expect that this handbook will be extremely useful as a basis for informal, in-service self-study. The lone volunteer at his site can use this handbook along with a willing native speaker as the basis for hours of language study whether that study be simply memorization of vocabulary or discussion of one of the many topics presented in the book.

The book is divided into two main parts: General Skills and Technical Skills. Most people will probably want to work through most if not all of the general skills since in one way or another, they will help make the weeks and months of living among the Ewe people all the more meaningful. Naturally, the technical skills section has some sections that will be of great interest to some learners and some sections that are irrelevant. It is up to you the learner to work on those sections that are of interest to you.

In general, the material is presented in a facing-page format with English on the left and Ewe on the right. This bilingual format should prove useful in self-study situations. But the format can also get in the way of learning Ewe if you don't make an attempt to break away from the English "crutch." A recommended procedure is to read the

English page quickly to get a general sense of what is contained in the lesson. Then fold the English page under and study the Ewe page carefully, trying to make as much sense of it as you can. When you have reached the point where you can do no more with the Ewe alone, turn back to the English for help. Then come back to the material on a later day and see if you can get along without any reference to the English.

Finally, you will note that in a few places we have left spaces, lines and openings to encourage you to add your own words, phrases, and lists. Involve yourself with the text and make it your own. The more you invest yourself in the material the more it will become part of you. Have fun and good luck.



PART I
GENERAL SKILLS

The Art of Ewe: Speaking in Proverbs

Ewe is one of those tremendously rich languages which boast a wealth of proverbs and euphemistic expressions, most of which are known to and used by very few people outside of a small number of sages, scholars, and elders. When you can deftly use an appropriate euphemism or proverb in a conversation, or in response to a question, there will be little doubt left as to your dedication to learning the Ewe language and culture. People may begin to wonder, however, if you were really born and grew up in the U.S. Here are a few proverbs to get you started. Whenever you hear a new one, add it to the list. (More can be found in books such as R. K. Nutsuako's Elema Konuwo Lododowo Kple Adaganawo, or S. J. Obianim's Euegbe nti nunya-Akpa evelia. We have given rough literal translations when we couldn't find an English equivalent. Some have been left blank for you to discover on your own. In any case, you should check them all out for yourself.



General Skills

Proverbs

1. "This is how it's done" doesn't make for progress.
2. Legba doesn't blink. (Don't sleep at the wheel.)
3. Don't bend over backwards for life's problems.
4. If you cure a madman of his madness, he still has enough left to chase away chickens.
5. Beggars don't ask for a second helping.
6. String ties an object but not water.
7. A foot trips on a rock but doesn't break a rock.
8. Hen says! good things don't stay long in one place.
9. It used to rain more, but the earth drank it. (Easy come...)
10. The grass is always greener...
11. It's on top of mud that water lies. (First things first.)
12. A big chair doesn't make a chief. (Don't judge a book by its cover.)
13. "One bad apple..."
14. A promise is equal to a debt.
15. One man's knowledge is contained in a small calabash.
16. Three people can't form a group if two of them have something going.
17. A native son doesn't lead cows.
18. "You can lead a horse to water..."
19. One rotten palm-nut spoils the sauce.
20. As ye sow, so shall ye reap.
21. A dog eats a bone, but not metal. (Man perseveres...)
22. The-one-that-got-away was always the big one.
23. Patience is...
24. The city is nice, but not equal to home. (There's no place like home.)
25. The leper is buried on the same day as the hunchback.
26. Two wise men won't split three coins.
- 27.
- 28.
- 29.
- 30.

Lododowo

1. Nenema ko wowone medoa de ηgcgbe o.
2. Legba medana aqaba de aqaba dzi o.
3. Agbezia mezia ame wozia gana o.
4. Ne eda aqaua na aqauatõ hã la, koklo nya t̄ca kpc t̄c na.
5. Enubiato mebiana "de edzi" o.
6. Eka bla nu meblana tsi o.
7. Af̄ kle kpe megbã kpe o.
8. Koklono be nu vivi menç tefe deka o.
9. Etsi d̄c ma tsã, gake anyigba noe.
10. Ame de boko medze awe nu o.
11. Eba dzie etsi hana qo.
12. Zigã mewç efia o.
13. Ame deka fe ta koe biana le kofe eye woyca kofeatcwo be tadz̄k kofetcwo.
14. ηugbeqodo sc kple fenyinyi.
15. Ame deka fe nunya akpetuguié.
16. Arne et̄ mado ha, nya le eve si.
17. Afevi mekpiç enyi o.
18. Lã fudui meléa ka na agama o.
19. Deku v̄õ dekae gbl̄ea detsi.
20. W̄baða, ku baðae wua ame.
21. Avu du fu meðua ga o.
22. Lã sileamegbo lã lolò ηutse.
23. Өcfcfc wðaa kpe, kpe bina.
24. Dume nyo mesca afe o.
25. Kponç qigbe enye agbatç qigbe.
26. Nunyala eve memaa hotsui et̄ o.
27. Gb̄otsike menç egbo ηgc o.
28. Fe deka w̄a deka.
29. Ge metuna xo na aqaba o.
30. Gbesigbe neta ayc nyuie la medoa go lõx̄ o.

General Skills

Letter Writing

On the opposite page is a model personal letter in Ewe. Study its form and then try your hand at a letter on this page.

Agbalegnçé

Yao Amedomenya
B.P. 7012
Lome, Togo

Siamlom, 20 lia, 1980

Afen, Christine McDougall
Corps de la Paix
B.P. 3194
Lome, Togo

Xɔ nye Lɔlɔ,

Enye dzidzɔ ga nam be, manɔ nawo be, nye kple novinye miedɔ kpe edzi be mɔawɔ mɔafe tsaqiqi le yleti, si gbɔna la fe ŋkeke 14 lia dzi ayi de Kpalime.

Miedi tso gbɔwɔ be ava kpe de mia ŋuti le mɔɔɔɔ sia me. Miele qɔɔɔ gedewo wɔɔ le ŋkeke siá fe dzidzedze ŋuti. Meka de dzi be ado dzidzɔ nawɔ hã.

Mese de afisia do gbe nawɔ nywie.

Nye xɔlɔwɔ,

Yao

General Skills

Sports

Coaching

1. You're not running at all. You're running well.
2. You're not playing well. You're playing very well.
3. Your center groupings aren't good.
4. You're not passing the ball around.
5. Let's try switching the left man to the right.
6. If you get a pass, don't run with it.
7. Make an effort to get the ball right in the net.
8. Hit this ball with just the tips of your fingers.
9. Everybody keep their positions.
10. Set the ball up well for your team-mates.

Spectating

1. This team is better than our team.
2. Our team really tries hard.
3. That's our star player.
4. She scores lots of points.
5. Even if we don't win, you can see that their playing wasn't as good as ours.

Teamwork

1. Run and jump
2. Cover that man.
3. Stick with him.
4. Stay under the basket.
5. Pass to me when I'm in front of the goal.
6. Double-team the middle.

Le Bɔlfofo

Bɔlfohadzirkɔkɔ

1. Miele du sim kura o. Mile du sim nyuie.
2. Mia fe bɔl meny o. Mia fe bɔl nyɔ ɳutɔ.
3. Domedome ha me meny nami o.
4. Miele bɔl nam miançewo o.
5. Mekpɔ be mia qɔli tefe na amesi le miame la neva yi nu qusime.
6. Ne woda bɔl nawo la megazɔ o.
7. Dze agbagba nada bɔl wɔayi de kusia me.
8. Miafo bɔl sia kple asiviwo nu kò.
9. Amesiame nenc efe tefe.
10. Mianç bɔl de dzi nyuie na mia noviwo.

Nukɔkɔ

1. Bɔlfoha sia sɛnju wu mia fe bɔlfoha.
2. Mia fe bɔlfoha dze agbagba ɳutɔ.
3. Amnesia enye miafe bɔlfola nyuietɔ.
4. Edona age gedɛ.
5. Ne miedu dzi o ha, miekpɔ be amesiawo fe bɔl fofo meny abe miatɔ o.

Hadowowo

1. Zɔ yi dzi.
2. Lé amnesia.
3. Nɔ eŋutɔ.
4. Nɔ kusia gome.
5. Nam bɔl esi mele kusi ɳgɔ.
6. Ame eve nenc domedome.

Funeral Ceremonies

1. There are different types of burials because in the village they bury the dead sooner than in the city. For this reason, not many people go (to burials). Yet, at the time of the funeral (wake) many people go to do the funeral ceremonies.
2. When someone dies, they prepare him and dress him. A vesper is held for him and his picture is put up over a well-covered bed. This bed remains thus until the time of the funeral ceremonies and is a reminder to the family.
3. When the burial is already done, the funeral is held. The funeral is begun with the customs of libation.
4. After that, the wake is held. The wake ceremonies begin with Christian hymns--Protestant or Catholic. During the wake, sad songs are sung and people tell stories until midnight.
5. After the wake of the faithful, drums are played until morning, and people dance. In the morning, they go to mass with be-reaved.
6. After that, one goes to express condolences for the family of the deceased and money is collected for the expenses of the funeral ceremonies.

ՀԱՅԱՍՏԱՆ

1. Amediqiwo le vovovo elabena le kafewo me la wodina amekuku kaba-wu du gäwo me. De esiata ame sagsagc wörleyina o. Kem le tsöwöyi la amewo yina sagsagc hena ku kɔnuwɔwɔ.
2. Ne ame aqe ku la wodona atsɔ ne nyuie eye wodone agbañuti, le abati nyuie de dzi. Abati sia nɔ anyi vaseqe kunuwɔwɔ yi eye wo nyea ηkudodzinu na fomeawo.
3. Ne wodi amekukua vɔ la wɔwɔna kunu(tsɔ) ne. Wodzea kutefe gɔme kple tsi kɔde anyi kɔnuwo.
4. Emegbe la wodɔna ηu. ηupɔc kɔnuwo dzea egɔme kple Kristotɔwo fe hadzidzi--Bremen alop Katolikotɔwo. Le ηdc yi la wodzina nublanui hawo, eye amewo gbiɔna ηutinya vovovowo, vaseqe zä ga wuieve.
5. Le xɔsetɔwo fe ηpɔc megbe la, wo fona uu vaseqe ηdime eye woduna ye. Le ηdime la, woyia de ku-sɔleme kple kutɔwo.
6. Le sɔleme megbe la woyia da do baba na kufomeawo eye wodɔna ga na kunuwɔwɔ fe fe xexe.

General Skills

Traditional Holidays and Festivals

Feast of the New Yam

When the new yam comes out, this feast is celebrated, both in the Ewe regions and in the northern ones.

This feast is the eating of the new yam for the first time in the home. The yam is cooked and everyone eats some of it. On this day drums are played and everyone is joyous because the new yam has come out.

Feast of the Ewe Origins (Feast of the Walls)

This feast celebrates the history and origins of the Ewe peoples, and is held in Notse. During the festival, the Ewes' history and origins are recounted. How they came to Notse and dispersed from there.

The Taking of the Stone

This is a festival of the Mina (Ge) peoples around Anexo. It is celebrated every year in Glidzi and Anexo. And ceremonies for the taking of the stone are done at the lagoon. This stone shows the year's good fortune--with good harvests--or its misery--with drought and sickness.

Family Reunion Feast

This is a feast celebrated every year by the people from Anexo. This feast is the bringing together of the family. At this time everyone can see each other and be joyful. They cook and eat the traditional meal of yekeyeke.

Feast of the Beans (Tsevie)

When one of the branches of the Ewe people arrived at the place we now call Tsevie, their food was gone but they planted some beans. The beans grew extremely well. When they wanted to move on, some of the people said: Let's stay awhile so the beans can bear a little more fruit. (Tsevie = to bear a little more). Every year, the people of Tsevie commemorate this day.

Nkekenuye kple Azāwo

Teduduza

Woduna azā sia esi te yeye do go, le eueawo fe nutowo me kple dziehe nutowo me.

Azā sia nye te yeye fe dudu zi gbātō le afeme. Wodana te sia eye amesiame qunε. Le nkeke sia dzi wofona uu eye amewo katā kpɔa dzidzo elabena te yeye do go.

Agbogbozā

Agbogbozā enye eueawo fe ɳutinya kple dzɔdzɔme zā, si woduna le Nɔtsē. Le azā sia me la wogbɔna eueawo fe ɳutinya kple wofe dzɔdzɔme. Alesi wɔwɔ hafi vađo Nɔtse kple alesi wɔva kaka qo.

Kpetsɔtsɔzā

Anexɔ alo Gēwo fe azāe. Woduna azā sia le fesiafe me le Anexɔ-Glidzi. Eye wɔwɔna kpetsɔtsɔ kɔnuwo le tɔme. Kpe sia fiana fe la fe dzɔgbe nyuie kple nukuwo fe wɔwɔ nyuie, alo fe la fe manyomanyo, ɳḍɔvunuu kple dɔlelewo.

Yekeyeke

Yekeyeke enye Anexɔtɔwo fe azā si woduna le fesiafe me. Azā sia enye fome qɔqɔ do fe azā. Le azā sia dzi la amewo katā kpɔa wɔnɔewo eye wokpɔa dzidzo. Wodana yekeyeke si nye wofe de kɔnu. Yekeyeke fe gɔme nye be amesiame neva ke.

Ayizā

Esi Eveawo fe hatsotso akpa qeka va do tefe si miyɔna fifia be Tsevle la, nuudu vɔ le wosi gake wofa ayi. Ayi la wɔ nyuie ɳutɔ. Le esime wodzro be yewoadzo la ame ađewo gbič be: mianɔ anyi ne ayia netse vie. (Tsevle) fesiafe la Tsevietɔwo qona ɳku ɳkeklesia dzi.

General Skills

Totems and Taboos

Traditional beliefs and practices relating to talismans, charms, totems and taboos may be more or less extensive depending on the area you live in. If you express a sincere interest, you should be able to learn much about what is important to the people you live with and what is most commonly practiced or believed in. The following are a few of the most basic terms you will come across and should give you a start.

Fortune/Destiny/Law

Fortune is one's destiny on the earth. People follow its dictates (will) throughout life. It is the way to follow to good luck.

A law is what the government says one must not do in the country. One speaks of governmental laws.

Taboo/Totem

A taboo is a ruling about what you shouldn't eat during your lifetime. Or about what is a totem for your family. For example, in some families they don't eat beef. This shows that beef is their totem.

A taboo is something which doesn't suit a person, and if he eats it he can get sick.

These forbidden foods are taboos. A person who can't eat something taboo says: That is taboo for me. Or: That is my totem.

Demon

A demon is an invisible spirit which people worship. It is an earthly power coming from people's actions.

Lie-detecting Ordeal

An ordeal is what is done to bring out the truth contested by two people. It is called undergoing an ordeal.

Idol

An idol is something made of earth which is worshipped and to which sacrifices are made. It is like an earthly god.

Sacrifice

A sacrifice is a gift to an idol or to a demon.

Charm/Talisman

A charm is an earthly power which people possess, and through its uses many surprising things happen.

Se, Eko, Trɔ, etc.

Se

Se enye dzɔgbe si do qe anyigba dzi. Efe lɔlɔnu dzi amewo zɔna do le agbesia me. Enye mɔ si dzi azɔ akpɔ dzɔgbe nyuie.

Se enye nusi dziduqu gbe be wornawɔ le dukɔa me o. Wo yɔe be dziduqu fe sewo.

Eko

Eko enye sededè qe nusi maðu le wo agbeme o. Alo nusi enye eko na miafe fome. Le kpɔðenum, le fomea qewo me wo meðua enyilā o. Efia be enyi enye eko nawo.

Eko enye nusi medzɔa dzi na ame o, eye ne equi la atenɔ adze dɔ.

Nu maðuqu siawo nye eko. Amesi matenɔ aðu eko o la gblɔna be: Eko le qunye. alo: Nusia enye eko nam.

Trɔ

Trɔ enye vivime gboðba si amewo subɔna. Enye anyigbadzi fe nusẽ to amegbeto fe nuwɔna me.

Aka

Aka enye nusi wowɔnɔ he nya na nyatefe toto le ame eve dome. Woyɔe be akanyinyi.

Legba

Legba enye nusi wowɔ kple anyi eye wo subɔne, wua lā nɛ. Ele abe anyigba dzi Mawu ene.

Vɔsasa

Vɔsasa enye nu nana legba alo trɔ.

Gbesa

Gbesa enye anyigbadzi fe nusẽ si le amewo si, eye to efe nyatiwo me la nu gedé dzɔna nukutɔe.

General Skills

Divination

1. An oracle is something used to discover invisible things. Using an oracle is called divination.
2. Divination is the consultation of cowrie shells or an oracle allowing the soothsayer/diviner to see the invisible, or whatever you wish.
3. The lay of the cowrie shells is what shows truth and good fortune.
4. Some diviners draw lines in the sand when consulting an oracle.
5. Hot oil is used to bring the truth to light between two people. For example, someone has stolen something and says he hasn't.
6. He is brought to the hot oil drinking-place. This oil is on the fire and is poured out for the people to drink.
7. If you haven't stolen anything, you can drink it easily.
8. However, if you have stolen, you won't be able to drink this oil: thus the truth is brought out.

(See if you can discover other such practices in your area, agoku, for example.)

Afākaka

1. Afā enye nusi wotsɔ kpɔna vivime nuwo. Amesi si afā le ɳkɔe nyɛ bokɔnɔ. Afā fe zazā enye afākaka.
2. Afākaka enye hotsui alo afā dzonu si bokɔnɔ atenɔ kpɔ nusi le vivime, alo nusi dim nele.
3. Hotsui fe nɔnɔme ye fiana nyatefe kple dzɔgbenyuie.
4. Bokɔnɔ ɖewo tea fli de ekeme hafi ka afā
5. Ami dzodzo enye akadodo na ame eve. Le kpɔdɛnume la, ame aɖe fifi eye wobe ye mefifi o.
6. Wokpɔnɛ yina de ami dzodzo nofe. Ami sia nɔa dzo dzi eye wokunɛ na amesia be woano.
7. Ne mefifi o la, ano ami sia bɔbɔe.
8. Vɔa, ne fifi la, matenɔ ano ami sia o: ekema aka le.

General Skills

At Church

1. church bell	10. Lord, Saviour
2. to go to church	11. heaven
3. to attend church (regularly)	12. sacred, holy
4. to pray	13. communion, the sacrament
5. to stand	14. to take communion
6. to sing	15. spirit
7. choir	16. holy day
8. to bless	17. Christians
9. blessing	18. crosses

1. The church bell has rung.
2. I'm going to church.
3. I attend church.
4. Let us pray.
5. Let us stand and pray.
6. Let us sing.
7. The choirs will sing.
8. Let us receive the blessing.
9. Almighty, our Lord and Saviour.
10. Our Father who art in heaven.
11. Prepare to receive communion.
12. Those taking communion, come forward.
13. The Father, the Son and the Holy Spirit.
14. This Sunday is a holy day.

Le Soleme

1. soleme ga	10. qela, xela
2. yi de soleme	11. dzifo
3. de soleme	12. kkokoe
4. do gbe qa	13. nuqdu kkokoe
5. tsitre	14. de kpliñ ñu
6. dzi ha	15. gbogbo
7. hadziha	16. ñkekenuie
8. yra	17. Kristotjwo
9. yayra	18. atitsogã

1. Soleme ga fo.
2. Meyina de soleme.
3. Medena soleme.
4. Mina miado gbe qa.
5. Mitsitre miado gbe qa.
6. Mina miadzi ha.
7. Hadzihawo na dzi ha.
8. Mina miaxɔ yayra.
9. Afetɔ, mia qela kple mia xela.
10. Mia tɔ si le dzifo.
11. Miadzra qo na nuqdu kkokoe la xɔxɔ.
12. Kpliñudelawo woadzra do na nuqdu kkokoe la xɔxɔ.
13. Tɔ kple vi kple gbogbo kkokoe.
14. Kwasiqa si gbɔna enye ñkekenuie.



General Skills

Clothing

1. underwear	10. ear-ring; ring
2. socks; shoes	11. beads
3. long boubou	12. pants
4. medium boubou (open sides)	13. shorts
5. boubou-shirt	14. shirt (long-sleeve, short-sleeve)
6. underpants	15. dress
7. to tie a cloth around the waist (men)	16. hat
8. to tie a cloth around the waist (women)	17. scarf
9. to wear a scarf (tie up one's head)	

1. His underwear is showing.
2. Don't put shoes on before socks.
3. I bought this boubou in the market.
4. My friend made this boubou for me.
5. I ordered myself a boubou-shirt.
6. This kid doesn't have any underpants on.
7. Kofi has tied on his cloth and is dancing.
8. Ama has wrapped her cloth well.
9. Akosiwa didn't put on a scarf before coming to see me.
10. We bought these ear-rings and rings yesterday.
11. Afi is wearing beads around her neck.
12. Leo's pants are too wide.
13. Players wear nice shorts.
14. I ordered a long-sleeve shirt.
15. That dress looks good on you!

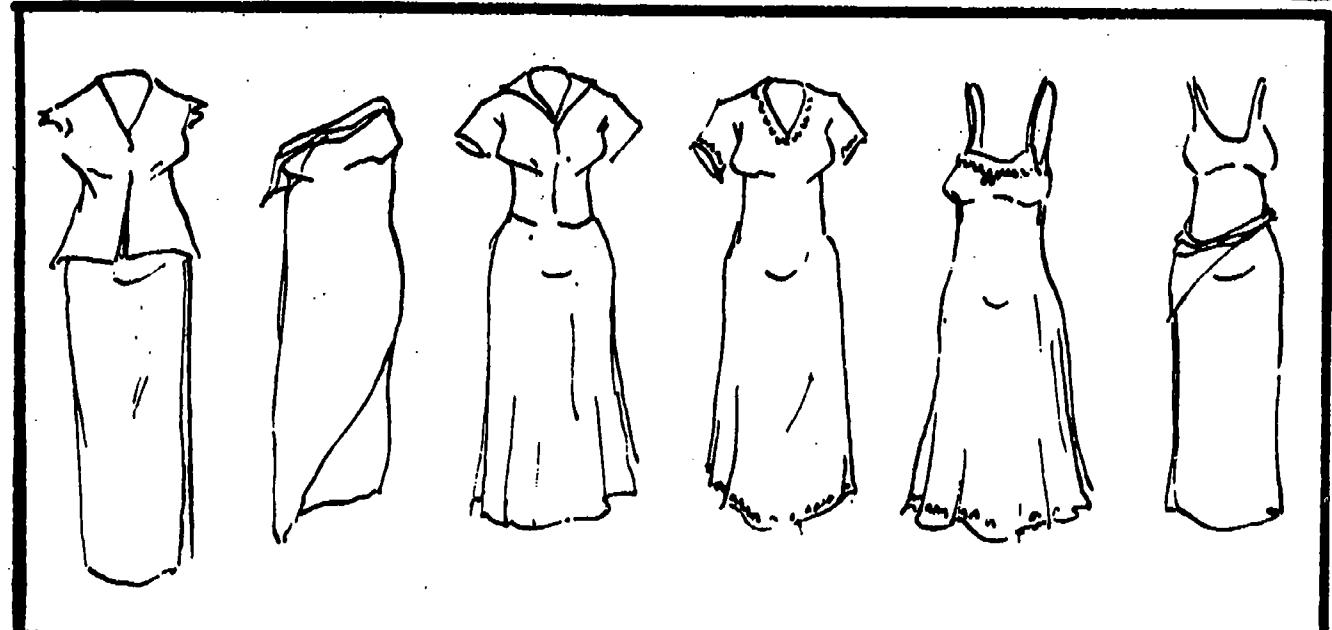
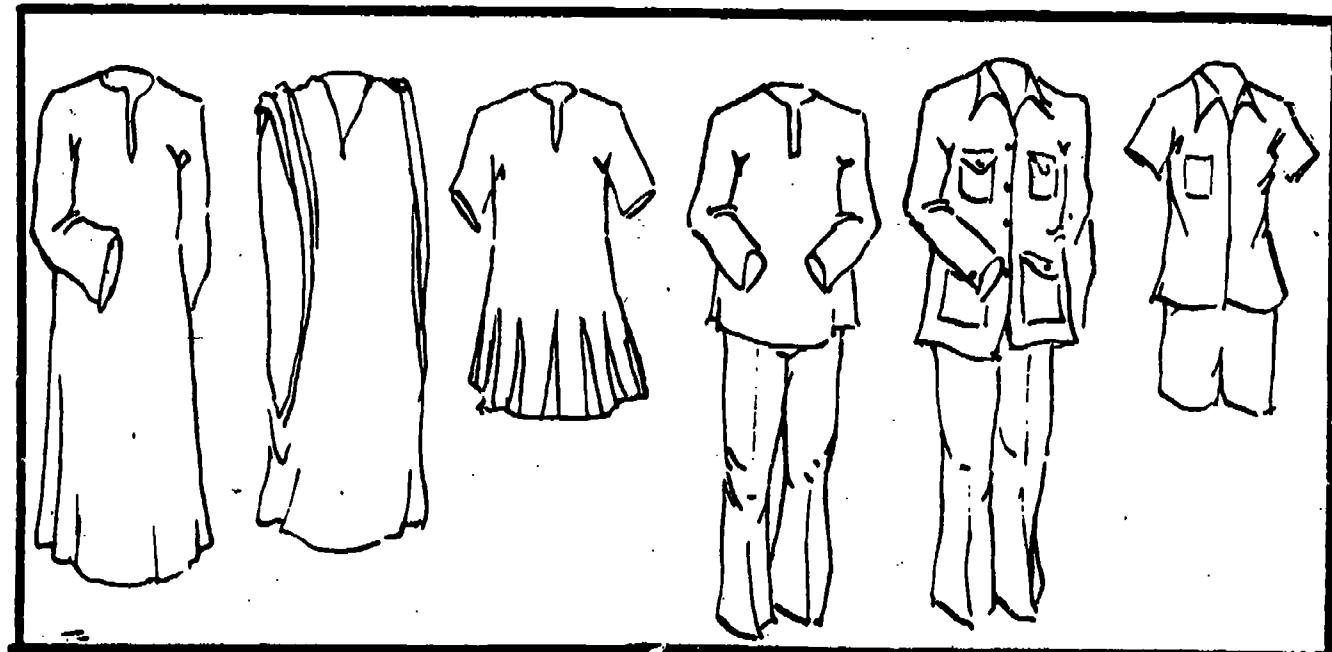
Awudodo

1. awutewui	10. toge, alogé, asigé
2. afɔwui; afɔkpa	11. dzonu
3. batakali	12. atawui
4. agbaða	13. atakpui
5. dzɔmpa	14. dziwu (abɔ legbe, abɔ kpui)
6. ego, avents	15. awulegbe
7. sa avɔ ðe ali	16. kuku
8. ta avɔ	17. taku
9. bla ta	

1. Efe awutewui le dzedzem.
2. Mado afɔkpa hafi ado afɔwuiwo o.
3. Mefle batakali sia le asigame.
4. Xɔnye tɔ agbaða sia nam.
5. Medɔ dzɔmpa na nye ɳutɔ la.
6. ðevi sia medo ego o.
7. Kofi sa avɔ ðe ali le ye ðum.
8. Ama ta avɔ nyuie.
9. Akɔsiwa mebla ta hafi va gbɔnye o.
10. Mifle toge kple alogé siawo etsɔ.
11. Afi do dzonu ðe eko.
12. Leo fe atawui keke akpa.
13. Bolfolawo dona atakpui nyuie.
14. Medo dziwu abɔ legbe.
15. Awulegbe ma dzewo ɳutɔ!

Clothing

1.	26.
2.	27.
3.	28.
4.	29.
5.	30.
6.	31.
7.	32.
8.	33.
9.	34.
10.	35.
11.	36.
12.	37.
13.	38.
14.	39.
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16.	41.
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21.	46.
22.	47.
23.	48.
24.	49.
25.	50.



General Skills

Body Parts

1. cheek	18. side, rib
2. arm	19. hair
3. shoulder	20. back
4. elbow	21. chin
5. eyelid	22. knee
6. foot	23. neck
7. toes	24. mouth
8. buttock	25. head
9. chest	26. ear
10. shin	27. belly
11. waist	28. fingernail
12. knuckle	29. body hair
13. anus	30. forehead
14. hand	31. eye
15. palm	32. face
16. finger	33. nose
17. thigh	34. penis
	35. vagina

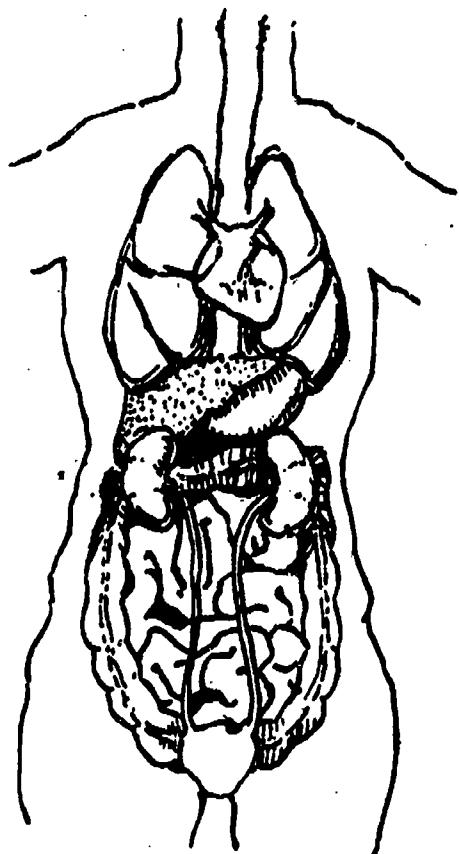
Amegbeto fe Tefewo

1. aləgo	18. axa
2. abo	19. eða
3. abota	20. edzime
4. abɔkligo	21. eglà
5. adaba	22. eklo
6. afɔ	23. eko
7. afɔviwo	24. enu
8. agɔnu	25. eta
9. akɔta	26. eto
10. akpaligbe	27. fedo
11. ali	28. fetsu
12. alɔtinu	29. fu
13. aŋome	30. ŋgo
14. asi	31. ŋku
15. asime	32. ŋkume
16. asiviwo	33. ŋɔti
17. atà	34. ŋutsume
	35. ŋycnume

General Skills

1. _____
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48. _____
49. _____
50. _____



General Skills

Other Diseases and Injuries*

1. leprosy	9. to bite someone
2. whooping-cough	10. blood
3. to sprain	11. to bleed
4. to scrape	12. to bleed profusely
5. measles	13. smallpox
6. stomach-ache	14. abcess, swelling
7. headache	15. to have diarrhea
8. to break	16. fever

1. This person is a leper.
2. This child has whooping-cough.
3. I sprained my foot at the stadium.
4. I scraped my leg when I fell down.
5. These children have measles.
6. Kofi has a stomach-ache.
7. Esivi has a headache.
8. Kofi broke his leg yesterday.
9. Ablavi bit Akua when they were quarreling.
10. A snake bit Kofi yesterday at school.
11. This girl is bleeding.
12. She has a bloody nose.
13. Smallpox is a serious disease.
14. I have an abcess on my leg.
15. My foot is swelling (swollen).
16. I have diarrhea.
17. I have a fever.

*Also see Lesson 20 in the Communication and Culture Handbook.

Other Diseases and Injuries

Dolele kple Abixoxo Bubu gewo

1. ekpo	9. du ame
2. dzaye	10. euu
3. dɔli	11. uu le dodom
4. bebe	12. uu le yiyim
5. gbaboe	13. sakpate
6. dɔmedui	14. nutete
7. etaqui	15. srã dɔme
8. nene	16. asrã

1. Amesia nye kpong.
2. Devisia le dzaye kpem.
3. Medɔli afo le bol fofe.
4. Mebebe ata esi medze anyi.
5. Devi siawo le gbaboe lem.
6. Dɔme le Kofi qum.
7. Eta le Esivi qum.
8. Kofi ne ata etso.
9. Ablavi du Akua esi wole dzre wom.
10. Eda du Kofi etso le suku.
11. Өu le yiyim le nyɔnuvisia nu.
12. Өu le dodom le ɔɔtme ne.
13. Abia le uu tom.
14. Sakpate enye dɔ baða.
15. Enu te ata nam.
16. Afɔnye le tetem.
17. Mele dɔme srãm.
18. Asrã lém.

Other Diseases and Injuries

1. vomit	10. chill
2. pregnancy	11. to be constipated
3. pregnant woman	12. rash
4. anemia	13. dizziness
5. blister	14. to pass gas
6. to catch the clap	15. itch
7. worm	16. to defecate
8. lice	17. paralysis
9. breath, to breathe	18. sweat

1. Are you vomiting?
2. Are you pregnant?
3. Have the women with child come to see me.
4. This person is anemic.
5. What has broken out (blistered) on the child's skin?
6. Did you "pick up" something somewhere?
7. Worms are what are bothering me.
8. This woman has head lice.
9. He is breathing normally.
10. I'm chilly.
11. I'm constipated.
12. I have a rash.
13. I'm dizzy.
14. I'm not passing gas.
15. I itch. (I'm scratching.)
16. He's paralyzed on one side.
17. I'm sweating.

Dolele kple Abixəxə Bubu qewo

1. nupede	10. avunu
2. efu	11. de atsi
3. efunç	12. akpà
4. tete	13. motro
5. loló	14. ɳɔ
6. nyɔnu	15. ɳuti kuku
7. vɔklui	16. nye mi
8. eyɔ	17. gbafä
9. gbɔgbɔ	18. afifia

1. Ele nu qem a?
2. Efu le asiwò a?
3. Nyɔnu funç va makpo wó.
4. Amesia le tete dɔ lem.
5. Nukae loló de qevia ɳuti?
6. Elɔ nu le afide a?
7. Vɔklui ye le fu qem nawo.
8. Eyɔ le tame na nyɔnuvi sia.
9. Ele gbɔgbɔm nyuie.
10. Avunu le wɔnyem.
11. Mede atsi.
12. Medze akpa.
13. Nye mɔ le tɔtrom.
14. Nye mele ɳɔ nyem o.
15. Mele ɳuti kum.
16. Egbafä le akpa deka.
17. Medze afifia.
18. Afifia le tenyem.

Getting a Motor-bike Repaired

Note: There are very few words in Ewe for naming parts of machines. One can, however, carry on a conversation about motors and their parts in Ewe, using the French names only when necessary. Here is a simple conversation between a bike owner and a repairman. If you think about what will need to be said beforehand, you can probably find words you already know for things such as "buy, clean, new" etc.

M: Mr. Mechanic, my motor-bike has broken down. I'd like you to change the tire for me. I'd also like to have you change the points.

G: Will you be buying the parts for me to change? Or, should I buy them? Is that okay with you?

M: Did you change the points? Did you clean the spark plug thoroughly?

G: Yes, I did it all up.

M: Mr. Mechanic, how much is that?

G: 1000 francs.

M: Please, come down a little.

G: Nope.

M: Here's five hundred. Thanks a lot, Mr. Mechanic.

Getting a Motor-bike Repaired

Mo fe Dzadzrado

M: Gbede, emonye gble. Medi be aqɔli dovi nam. Medi be atutu "vis platine" ha nam.

G: Ayi fle nuwo ve ne maqɔliwo nawo a? Aloo, mafle wo a? Edzɔdzi nawo a?

M: Eqɔli "vis platine" a? Etutu "bougie" nyuie de a?

G: Ê, mewɔe kenken.

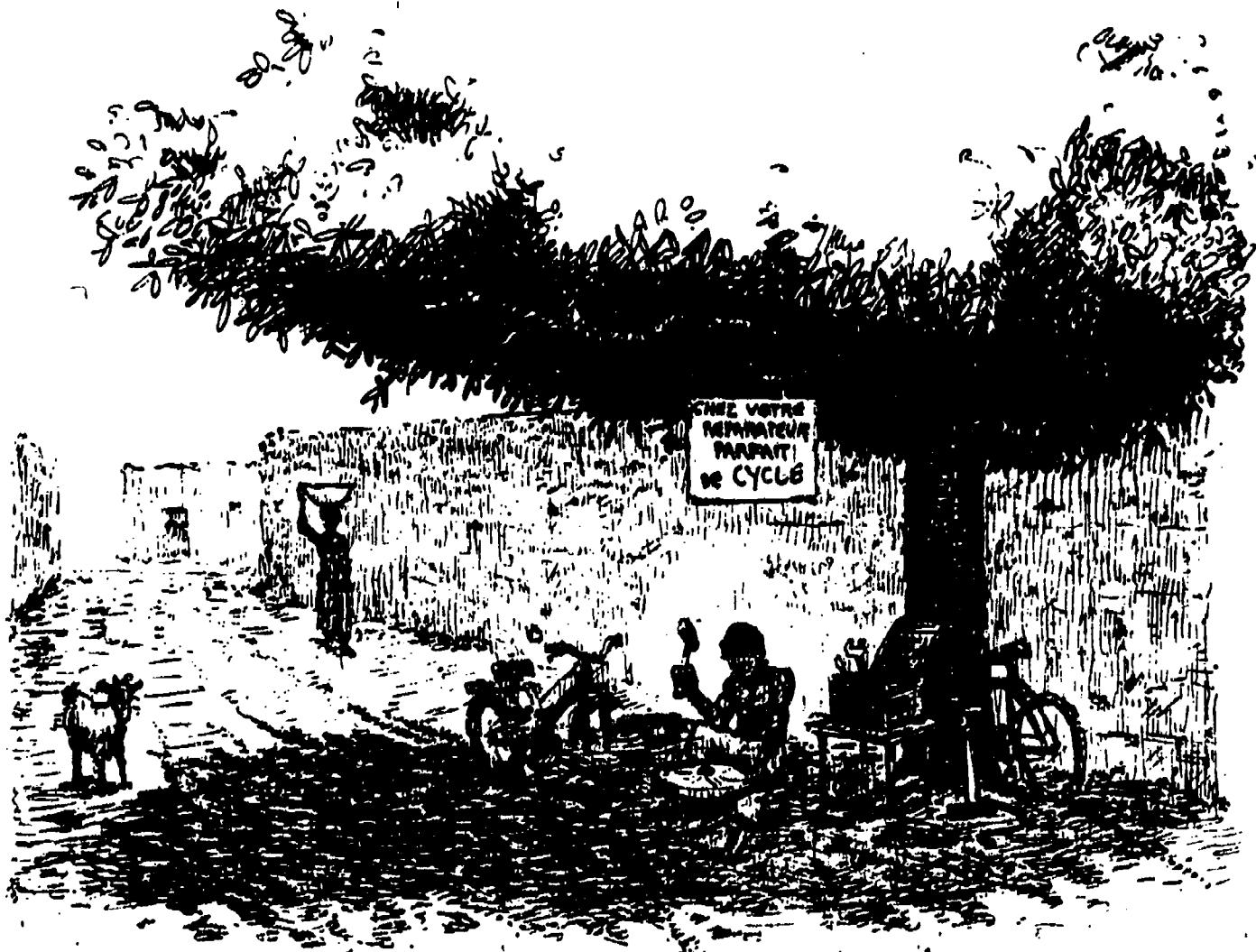
M: Gbede, nene axɔ?

G: Kotoku qeka.

M: Mede kuku, de dzi nam.

G: Ao de.

M: Mana wò biye'dze atɔ. Akpe nawo, gbede.



General Skills

Foods

Grains

1. beans
2. peanuts
3. corn
4. millet (& sorghum)
5. rice
6. gourd seeds
7. ground peas

Tubers

8. cassava
9. yam
10. sweet-potato
11. taro

Fruits

12. plantain
13. banana
14. orange
15. avocado
16. pineapple
17. papaya
18. coconut

Greens

19. spinach
20. okra
21. bean-leaves

(the others have no simple English equivalent)

Pâtes

22. plain pâte
23. fermented pâte
24. pounded yam
25. cassava meal
26. cassava meal "mush"

Fish

27. _____
28. _____
29. _____
30. _____
31. salmon
32. crab
33. shrimp
34. tuna

Meats

35. goat
36. beef
37. pork
38. mutton
39. agouti
40. chicken
41. guinea-fowl
42. turkey-tail

Snacks

43. bean beignet
44. flour beignet
45. "fortune cookie" pastry
46. corn & peanuts
47. doughnut
48. peanut-brittle (nougat)
49. "pick-up sticks"
(corn or peanut)
50. porridge ("la bouillie")
51. rice and beans
52. fried fish
53. "corn pone"

Sauces

54. palm-nut sauce
55. peanut sauce
56. okra sauce

NududuwoKuwo

1. ayí
2. azí
3. blí
4. efo
5. mɔli (mɔlu)
6. gusi
7. azigokui

Núdoguwo

8. agbelli
9. eté
10. aguté
11. maŋkani

Kutsetsewo

12. abladzo (amadã)
13. akɔdu
14. ɳti
15. péya
16. atɔtɔ
17. aqibá
18. ne (yevunε)

Amagbé

19. gboma
20. fetri
21. ayima
ademe
sɔbɔe
atɔkuma
ede
eulo

Akplewo

22. ewɔkple
23. amokple
24. fufu
25. gali (gari)
26. pino

Akpawo

27. manvi
28. tsiyi
29. akpala
30. deyi
31. salomo
32. agla
33. bɔlu
34. fafa

Elawo

35. gbɔlã
36. nyilã
37. halã
38. alẽlã
39. xɔlã
40. koklolã
41. tsaxelã
42. adɔkugbui

Numeđenuwo

43. gawu
44. botokɔe
45. kaŋklo
46. aboqa
47. atɔɔmɔ
48. lugá
49. atifufui
50. dzɔgbo
51. abɔbɔ (vεyi)
52. kalami
53. abolo

Detsiwo

54. dedetsi
55. azidetsi
56. fetridetsi

Relationships Between Men and Women

1. Different kinds of relationships can exist between men and women.
2. Many women take along a sibling or another female friend when going to visit some men.
3. And some men, too, take a good friend along when visiting some women.
4. Most of the time, signs of affection in public are improper. Everyone will stare.
5. "My friend, I'd like you to come to my place this evening at eight, so we can chat a bit."
6. "I'd like you and I to go dancing at my brother's place tomorrow."
7. "No thanks, I won't drink anything more."
8. "Excuse me, I'm tired. I couldn't dance any more."
9. "Excuse me, that's enough--behave yourself."
10. "You've accompanied me far enough. See you tomorrow."
11. "I'm sorry, I can't."

Nutsu kple Nyɔnu fe Kadodo

1. Kadodo si anɔ ɔutsu kple nyɔnu dome la le vovovo.
2. Nyɔnuvi gedewo kplɔa wonɔvi alo wo xɔlɔ nyɔnuvi bubu de ɔut hafi yina de ɔutsuvi ɔewo gbɔ.
3. Eye ɔutsuvi ɔewo hã kplɔa wo xɔlɔ de asi hafi yia de nyɔnuvi ɔewo gbɔ.
4. Gawu la, lɔlɔ wɔwɔ le gbadza dzi menyo o. Amewo katã woanɔ mia kɔɔm.
5. "Xɔnye, medi be nava nɔ gbɔnye yetrɔme ga enyi, miado dze vie."
6. "Medi be nye kple wo miayi ɔu ye etsɔ le novinje gbɔ."
7. "Ao, nye magano aha o."
8. "Mede kuku, ɔeqi te ɔunye. Nye matenɔ aqɔ ye o."
9. "Mede kuku, esia nyo nɔ anyi kpoɔ."
10. "Enyo afisi neqom se la enyo nam. Etsɔ hã miado go."
11. "Evem vie, nye matenɔ aqɔ wo o."

General Skills

History

1. It is only fitting that every Ewe child know something about the origin of the Ewe peoples. This will insure that he can speak of his Ewehood with confidence.
2. Where the Ewes are today, is not where they were in the olden days. They once lived in many different places before coming to settle where they are today some three hundred odd years ago.
3. The Ewes originated in West Africa and later came to the regions of the great river Niger along with many other peoples such as the Dahomeans, Yorubas, Gens, Adas and Ashantis. They lived in a place called Ketu (or Ayo) and still call it the "place of origin" or "God's place."

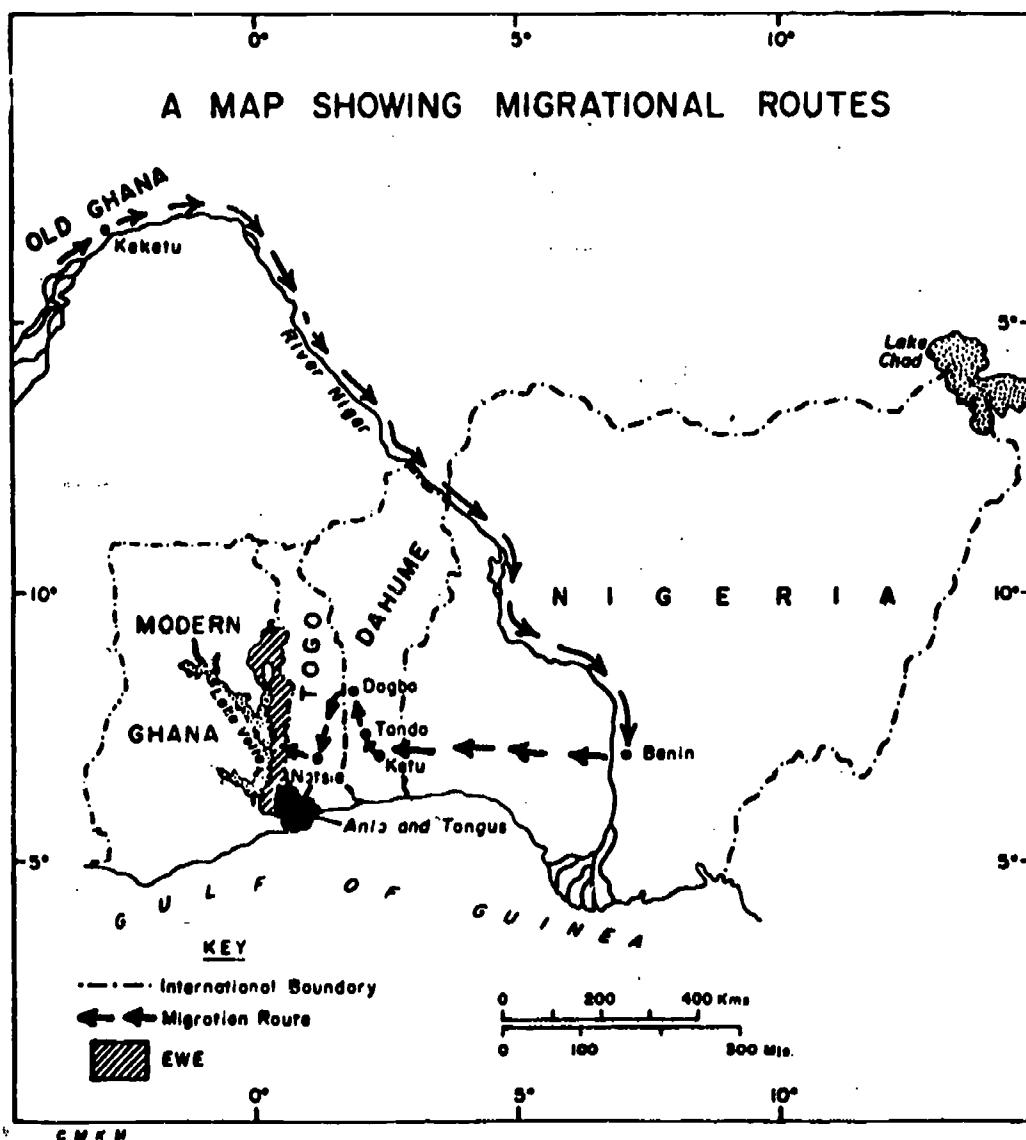
Xotutu

1. Edze Euevi desiaqe be woanya nane tso Eueawo fe dzotsafe nuti. Esia awœ be woate nu agbœ nya tso Euevinyenye nuti kakadzedzitœ.
2. Afisi Eueawo le egbe la, menye afimæe wonɔ tso blema ke o. Wonɔ tefe vovovowo kƿɔ hafi va q̄i te q̄e afisi wole egbe anye fe alafa etɔ̄ kple edzivɔwoe nye esi va yi.
3. Eueawo dzɔ tso Afrika fe yedzefe eye tɔ̄sisi gã Kuara alo Niger nutowomee wogava nɔ̄ emegbe kple dukɔ gedjewo abe Dahomeawo, Anagoawo, Gãawo, Adãwo kple Bluawo ene. Wonɔ tefe si woyɔna be Ketu alɔ Ayo eye wogayɔne hã be Amedzɔfe alo Mawufe.

History

4. The Ewes couldn't stay there either, so instead they moved. In moving from there, they came to be separated into two great parts. One part went and settled by the Mono river and they called the place they were living Tado. The second part went and settled between the Haho and the Mono and they ca'led their settlement Nōtsie, which is between Lome and Atakpame. People called it the "walled city" when they surrounded it with walls, and some called it the "gate city" because of the single entrance it had. Others called it the "oven city" because it was hot inside. But Hogbefe* was the name most people knew it by.

*A name given to an original home or to a place abandoned by its inhabitants.



4. Eueawo megate ḥu nō afisia hā o, ke boṇ wogau. Le սսս tso afisia me la, wova mā qe akpa gā eve. Akpa qeka yi qānō Mōnō tōsisi la ḥu eye woyc afisi wonc la be Tado. Akpa evelia yi qānō Haho kple Mōnō dome eye woawo yā wofe nōfe be ḥōtsie, afisi le Lome kple Atakpame dome. Amewo yā be Glime esi wodo gli fo xlāe ta, eye amewo yā be Agbame le agbo qeka si le enu la ta. Amea dəwo yā be Kpome le efe dzoxɔxɔ ta. Ke Hogbefe nye efe ḥōkɔ si dukɔwo katā nya nɛ.

History

5. The peoples who lived in Nōtsie were the Aŋlo, the Be, the Agou and the Fon. Because of the quarrels which were occurring frequently, they broke up. The Fon went way South and founded the town of Fla. The Fon people called their land Dahomey which means "in the house of Da."
6. Many different kings ruled the people of Nōtsie and each one ruled the people with great care. Following these benevolent kings, an evil person came to sit on the royal stool and his name was Agokoli. He ruled the people with cruelty and when the nobles wouldn't put up with his cruel ways, he had all the elders killed except the noble Teglee who remained alive only be his eldest son Kelemu's cleverness. Kelemu hid his father in a cave and built a fence around it like a voudou house - which kept anyone from knowing what it was.

5. Dukɔ siwo nu ŋɔtsie lae nye aŋlɔawo, Beawo, Aguawo kple Fɔawo. Le dzre si nu dzɔdzɔm enuenu ta la, wogakaka. Fɔawo dzo to ziehe nua me vii heva tso fia du. Fɔawo na ŋkɔ wofe anyigba la be Dahome si gɔme nye Dafeme.
6. Fia vovovowo du ŋɔtsietowo dzi eye wo dome qesiaqe du dukɔa dzi kple belèle gã. Le fia ɖɔnu siawo megbe la, ame vɔqia qe va nu zia dzi amesi fe ŋkɔe nye Agɔkɔli. Ekplɔ dukɔ la kple ŋutasesẽ eye esi efe amegãwo mede efe ŋutasesẽmɔwo dzi ne o ta la, ena wowu ame tsitsiawo katã negbe amegã Teglee koe tsi agbe le via tsitsitɔ Kelemu fe ayedzedze ta. Kelemu yla fofoa qe doa qe me heṭɔ kpc qe afima abe trɔxɔ ene nusi wɔe be amea qeke menya o.

History

7. Because of the king's cruelty, the majority of the people firmly decided to leave Nōtsie entirely. So they sent out scouts to find a new place to settle. Tsali, a man who was a powerful sorcerer was also among the scouts. All the Dogbo kin held a special meeting with Elder Teglee and made suggestions about their departure. Many preferred to abandon king Agokoli's leadership and go wherever fate led them. Those who didn't want to leave were hardly "a drop in the bucket" and finally, they too came to see that leaving was far better than staying under this unforgiving king.
8. A great discussion broke out as to the way they would go about getting out of the city since there was only one entrance to the whole town and guards were always at it. Some thought they should kill all the gate-guards one night so they would have a way out, but many didn't buy such a murderous idea at all. They thought that everything they did in leaving should rather be done peacefully. After many suggestions, there arose the nice idea that, since they were walled in, it would be better and easier for them to fell a wall and leave in peace. So they advised all the women in the town that whenever they washed dishes, did laundry, or bathed children, they should throw out their water onto the wall so it would soften.

7. Le fia fe ɳutasesẽ ta la, duko la fe akpa gătɔ̄ doe kplikpaa be ele be yewoadzo le ɳɔ̄tsie kokoko. Le esia ta wodɔ̄ ɳkutsalawo qo qe ɳgɔ̄ be woaqadi nɔ̄fea qe afisi woava yi. Tsali, ɳutsu si nye amlinatsilaa de nɔ̄ ɳkutsalawo dome. Dogboawo katā va wɔ̄ takpekpe tɔ̄xε le tɔ̄gb̄i Teglee ḡb̄ eye wode aqanu tso wofe dzodzo ɳuti. Ame gedewo l̄ī de edzi be yewoadzo le ɳɔ̄tsiefia Agokɔli fe kpɔ̄kplɔ̄ te, ayi afisiasi si Se afia yewo la. Amesiwɔ̄ melɔ̄ qe dzodzo sia dzi o la mede kui eve o, eye m̄lɔ̄eba la, woawo ɳutɔ̄ h̄a va kpɔ̄e be dzodzo anyo sā wu esi yewoanc̄ fia makpɔ̄ nublanui sia te.
8. Dikeke gā va qo ameawo dome tso mɔ̄ si dzi woato ado go le dua me la ɳuti elabena agbo qeka koe le du blibo la nu eye dzɔ̄lawo nɔ̄a enu qaa. Amea qewo doe q̄a be woawu agbonudzɔ̄lawo katā le zā q̄ eka me ale be yewoakpɔ̄ mɔ̄ adzo, ke ame gedje mede h̄l̄dodo susu sia dzi o. Wobui be nusianu si yewoawɔ̄ le yewo fe dzodzo sia me la, nato ɳutifafa fe mɔ̄nua qe boŋ. Le nyameddzdro gedje megbe la, susu q̄ɔ̄un sia va dzɔ̄b̄e, esi wɔ̄nye glikpɔ̄ mee yewole ta la, anyo eye wɔ̄anc̄ bɔ̄b̄e na yewo be yewoamu gli la afu anyi, ado go le ɳutifafa me. Eyata wodo aqanu na nyɔ̄nuwo katā le dua me be, ne wokɔ̄ agba alo nyā aŋɔ̄ alo le tsi na qeviwo la, woanc̄ tsia fum gbe qe glia ɳu ale be wɔ̄abɔ̄bɔ̄.



History

9. This pouring of water on the wall continued for a long time, and when they saw that the wall was quite soft they made great preparations. Everyone got his things together in the allotted time. They set a rendezvous and when the appointed time came, everyone congregated in groups in the night. Then Elder Teglee took out his dagger and held it up three times, touched the ground and prayed. Following that, Elder Teglee touched the wall three times with his dagger to summon the young men to push on it. Boom! A large section of the enclosure fell to the ground. Then Elder Teglee was the first to be led out of town. They had firmly decided that the women and children should follow him. During all this time, the young men were loudly drumming in the city so that the king wouldn't notice what they were about. In the middle of the night when all was perfectly still, they stopped playing and all together left the town behind.
10. Elder Teglee couldn't go far because he was old and so they stopped at a place they called Betedz  e. There they founded the first town upon moving from N  tsie.
11. Kelemu had to stop because of his father Teglee's illness, so peoples such as the Ho and Peki left them. But the Danyi, Lavi, Kuma,   li, Yikpa, Agou and others waited until Teglee passed away. Thereafter, other people left N  tsie at varying times.

9. Tsi koko de glia nu sia yi dzi yeyiyi didia, de, eye esi wokpɔ be glia bɔbɔ nyuie la, wɔwɔ dzadzraɔ gã de. Amesiame fo te efe nuwo kenle yeyiyi qɔqɔa de dzi. Wɔdɔ gbe di ɔye esi azã su la, amehawo katã va fo fu le zãa de me. Tete amegã Teglee tɔ efe adekpui de asi, eye wòdɔe de dzi zi etɔ, tɔe anyigba hã nenema hedɔ gbe qa. Eyome Tɔgbì Teglee tɔ adekpui la tɔ glí la zi etɔ hedɔ gbe na qekakpuiwo wotu asi gli la. Gbloo! Glikpɔ la fe akpa gãa de mu dze anyi. Tete wokpɔ ametsitsia Teglee do goe gbã le dua me. Wodoe qa sãe hafi na deviwo kple nyɔnuwo dze eyome. Le yeyiyi siawo katã me la, qekakpuiwo nɔ uufuf dzi sesiẽ le dua me be fia la nagadze si nu le wo ɳtui o. Le zã tife esi ame nu kpe Se la, wodzudzo uua fofo eye wo katã woho dzo hegblẽ du la qì.
10. Tɔgbì Teglee mete ɻu yi ɳɔ sã o, elàbe etsi xoxo eye le eyama ta wotɔ de tefea de si woyɔna be Betedzée. Wotso du gbãtɔ de afisia le uuuu tso ɳɔtsie megbe.
11. Ele na Kelemu be woatɔ de fofoa Teglee nu le efe dɔlèlè te eyata dukɔwo abe Hoawo, kple Pekiaro ene dzo le wogbɔ. Ke Danyiawo, Laviawo, Kumawo, ɔliawo Yikpawo, Aguawo kple bubuawo lala vaseðe esime Teglee gblẽ xexeame qì. Ke dukɔa qewo hã va dzo le yeyiyi vovovowo me le ɳɔtsie.

Miafe nutifafa dukplola Avafiawodzifia Eyadema xə Moroko kple Nyidufuta dziduquwo fe amedədəwo hā

Miafe nutifafa dukplola avafiawodzifia Eyadema xə amedədə hatsotso etɔ̄ nyitsɔ̄ Memleqagbe cye mifso nu tso hatsotso gbato, si wòxɔ̄ le ndi me, tso Amerika la nu xoxo.

Hatsotso cvelia, si hā wògaxɔ̄ le ndi me, le gbato yome la, nye Moroko dziduqua fe amedədəwo.

wo be, yexɔ̄ du tso Moroko Fia Hassan II gbo ve na exɔ̄l kple hadawla avafiawodzifia Eyadema.

Afeto Ramzi be yewofe vava kù de gbedədi kadede, siwo le Afrika dukplolawo dome hena numedzodzro kple wo næwo la nu.

Amedədəwo kplola be, yewofe nu kple

Tata Eyadema tso kpekpedəmənəwoju kadede, siwo le miafe dukə eyeawo dome nu. Miekpoe dzesii le dukplola Eyadema nu be elɔ̄ ame eye dəmekək kple nyatefe le efe susuwo me. Miegakpoe dzesii le enu be, etso de le Afrika katə kple Afrika fe Dekawɔwɔ Hababɔ gā la se nyawo me.

Afeto Ramzi be, ele be dukplola Eyadema fe viili hena dɔsekpa kpo na Afrika dukwo fe xaxawo, efe dzimadi tsitsi de nutome masomaswo nu kple didi vevie be Afrika nayi ngo la nanye kpođenju na Afrikavi desiađe.

Afeto Ramzi be, Moroko dukə fe ɔ̄ku le alesi Togo le ɔ̄kə dem gbawotsyogbe to kutterikuku kple movevi dodo de dawɔwɔ nu me la nu.

Amedədə hatsotso etɔ̄lia, si Tata Eyadema xə la tso Nyidufuta. Memleqa fe yetro mee miafe nutifafa dukplola la xɔ̄wo. Woſe ɔ̄gnɔla nye afeto Denis Baa Kanon, amesi nye Nyidufuta dudənun la agbledenyawogbokpɔ'a.

Afeto Denis Baa Kanon gblɔ na nyadədzəgbaléjblawo be, yexɔ̄ agbalé de tso Nyidufuta dukplola afeto Houphouet Boigny gbo ve na Tata Eyadema gake yemanya emenyawo o.

Afeto Baa Kanon be enye yeſe didi be yeſe hadawo le Togo nadi tsa va yewo gbo le Nyidufuta, adi tsa cye yewo adzro nu me tso nusiwo hiā le kpekpedənana yewo næwo le agbledenyawo me, nu.

Afeto Baa Kanon be yewolé ɔ̄ku de enu be, agbeli ſomevi vovovovo ba de Togo nyigba dzi, ale yewo susui be anyo be woalé ɔ̄ku de anyigba nu, anya eſiwo ate nu wo le Nyidufuta nyigba hā dzi.



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MOROKO KPLE NYIDUFUTA MEDODOWO

Wofe kplola nye ajetɔ RAMZI. dudu-nunla, si kpa dukɔa me nuwo kple Islam kɔnyinnyiawogbokpɔla.

Amesiwo kpe de ajetɔ Ramzi ɲu wo-nye, ajetɔ Majuubi, dukɔtefənɔla kple ajetɔ Maa Lamine, Moroko Sewɔsea se zime-nula se kpedeŋutɔ.

Esi wodo go tso Tato Eyadema gbo la, ajetɔ Ramzi gblɔ na nyadzdzogbalɔglɔla-

Kina 'medɔdɔwo di tsa de tefe vovovo le miafe dukɔa me. Wowɔ takpekpe hã

Kina dunyagblɔha fe amedɔdɔ asieke, siwo va do Lome nyitɔ Bradagbe la yi wofo xɔlɔ kple dɔwɔtsaqidɔ dzɔ le Yawo-dagbe.

Miafo ɲku edzi na mi be, esi wɔva dɔ miafe fiadua me la, Tato Eyadema xɔ wo le efe dɔwɔfe gbemagbe ke. Le cya yome la, amedɔdɔawo do go kple ɲutifasa "Dunyagblɔha fe agbonuglāwo le RPT fe Asegū me afimae akpa eveawo wɔ wofe dɔwɔ-takpekpe gbato le.

Le ɲufɔkɛ Kuða la, ajetɔ Mivedor, Togo fe Dunyagbɔgbis Dɔdzikpɔha menɔ-la xɔ Kina 'medɔdɔwo dɔ nudukplɔ ɲu le Tato Eyadema se ɲkɔ me.

Esi ɲu ke Yawodagbe la, amedɔdɔawo di tsa de tefe vevia dəwo; Wɔdi tsa de miafe dutanyawogbokpɔkpa, dudu-nunla, aisi dudu-nunla Anani Akakpo Ahiñyo, dutanyawo kple kpekpedeamonɔewoŋu kadenyawogbokpɔla, Dunyagbɔgbis Dɔ-dzikpɔha menala xɔ wo le.

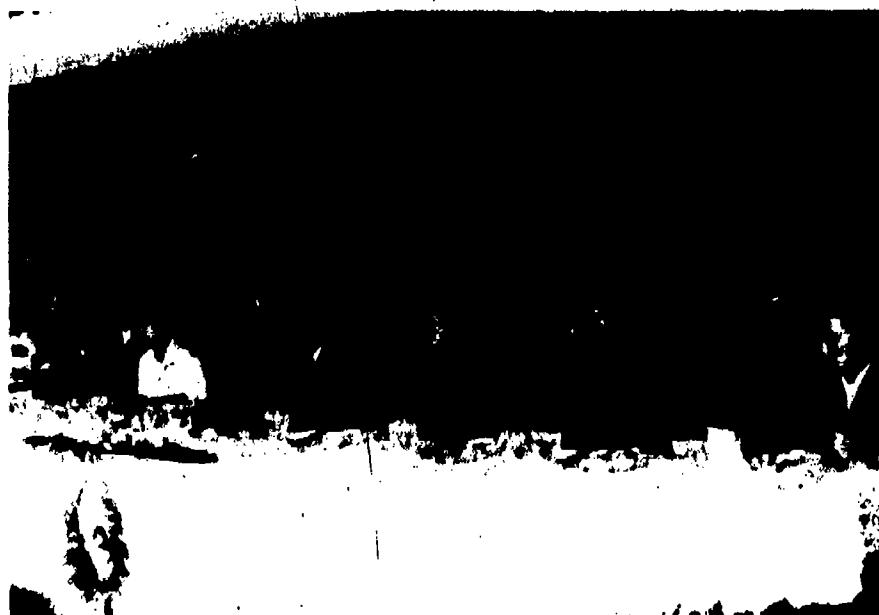
Ajetɔ Ahiñyo fo nu na wo gbä hedj dase le alesi Kina dziduqua kple dukɔa xɔa Togo 'medɔdɔwo nyiie nonye be wo-djɔ tsa yi wo gbɔ kple xɔlɔ kadede vavu, siwo le Togo kple Kina dome la ɲu Eka dɔ edzi na wo be Togo menye dزو du na

wo o, bog ajeε wɔva.

Le nyawo ɲu qdɔ me la, amedɔdɔawo kplɔla ajetɔ Wu Xueqian gblɔ be, esi ye-wɔva do Lome ko la, yewo kpɔe dze sii enumake be Togo xɔ yewo kple lɔlɔ le xɔlɔ kple xɔlɔ nyenye gbɔgbɔ vavatɔ me. Kina dukɔtefənɔla le Togo ajetɔ Yuch

Hsin kple miafe dutanyawogbokpɔkpa du-duwɔsea dzikpɔla kpa gododo sia tefe.

Amedɔdɔwo do go kple Togo dɔwɔha-wo se tatɔwo hã gbemagbe. Wogadji tsa de Kpalime, Melidzeje eye wode fuwa-metɔwo nofɔ hã.



KINA 'MEDDɔDɔWO LE NUDUKPLɔ ɲU KPLE AJETɔ MIVEDOR

Some Ewe Folk Tales

Listen to this story...About the Frog and the Bee:

Frog and Bee were really good friends. One day, Bee invited Frog to come eat with her. Since Frog knew that Bee prepared sweet things, he didn't tarry. When Frog arrived at Bee's house, he saw a great calabash full of honey and Bee next to it. When Frog moved closer to the calabash in order to put his hand in it, Bee said to him, "Alas, my friend, go wash your hands in the pond before you eat with me."

Frog went many times and washed his hands in the pond, but they always got dirty before he arrived back at Bee's house. The last time around, Bee had drunk all the honey before Frog got back from the pond. Frog went hungry and returned home pitifully.

It wasn't long before Frog invited Bee to come and eat with him. Frog cooked up good things which smelled wonderful. When Bee entered Frog's house, she saw Frog with the good food. Yet, when Bee got near the food, Frog said to her, "My friend Bee, you can't eat with me, because you're singing. Go to the entrance of the house and leave your singing there."

Bee did so many times, but she couldn't stop singing. And finally Frog had finished the meal. From that day on, Frog and Bee became enemies. And neither greets the other any more.

Glitoto adewo

Mise gli loo...Gli tso dzé Akpokplo kple Anyi dzi:

Akpokplo kple Anyi wónye xɔlɔ vevie. Gbedeka la Anyi kpe Akpokplo be wòava qu nu kple ye. Esi Akpokplo nya be Anyi qana nu vivi ta, metsi megbe o. Esi Akpokplo da qɔ Anyi fe afeme la, ékpɔ anyitsi le tré gã de me eye Anyi le egbo. Esi Akpokplo te qe tré la gbo be yeade asi eme la, Anyi gbo ne be, Ao, xɔnye yi tɔme da klo wò asiwo hafi nava qu nu kplim. Akpokplo yi tɔme da klo efe asiwo zi ged e gake de ko wofona di hafi wòva qoa Anyi fe afeme. Zi mamleto la Anyi no anyitsi la wɔ hafi Akpokplo trɔ tso tɔme va qo afea me. Akpokplo tsi numaðu eye wótrɔ yi efe afeme nublanuitɔe.

Etefe medidi hafi Akpokplo hã kpe Anyi be wòava qu nu kple ye o. Akpokplo da nu nyuiewo siwo le ueuem lìlìlì. Esi Anyi gedé Akpokplo fe afeme la ekpɔ Akpokplo le nuðu nyuie la gbo. Kem esí Anyi gogo nuðuðu la, Akpokplo gbo ne be, Xɔnye Anyi, metenu qu nu kplim o. Elabena èle ha dzim. Yi de afela fe mɔnu eye na de asi wò hadzidzi la dè afima. Anyi wɔ esia zi gedé gake metenu de asi efe hadzidzi la o. Eye mɔeba la Akpokplo hã qu nu la wɔ. Tso gbemagbe dzi la Akpokplo kple Anyi wótrɔ zu futo. Eye ameaðeke megadoa gbe na novia o.

Some Ewe Folk Tales

Listen to this story...About the Plantain and the Banana:

In the olden days, Plantain and Banana were good friends. One day, a great quarrel arose between them. Banana hit Plantain in the stomach and bent him. Plantain took a big stick, hit Banana on the head, and shortened him.

Mise gli loo...Gli tso dze Abladzo kple Akɔdu dzi:

Le blema me la Abladzo kple Akɔdu wɔnye xɔlɔ. Gbedeka la dzre gã de va dzɔ de wó dome. Akɔdu tɔ kɔ dɔme na Abladzo eye Abladzo xa gobaa. Abladzo hã tɔ ati gã de fo tame na Akɔdu eye Akɔdu to de eme zu kpui.

A Few Traditional Songs

1. If they ask about me
If they ask about me
If they ask about me
Tell them I've "gone home"

2. On the day that I die you and I
Next to the grave will lie
There I will say farewell my love.

Come with me, my love.
Why are you abandoning me?
Come with me my love, oh, oh, oh,
Brigitte, don't be angry

3. When my time comes I will be helpless
When my time comes I will be helpless
When I head home then I won't be seeing you.
Alas, my love, when my time comes I will be helpless.
It's not hard, take it to God.
See what death has done to my years.
See what death has done to my years.

4. My child, alas, my child
My child, alas, my child
This is my most beloved
For whom I never would accept it.

5. Man, say, why,
Are you fretting so?
In this world, we're but strangers
In this world, we're but strangers,
It's heaven that's our home.

Hadzidzi ueewo

1. Ne wobia tanye se
Ne wobia tanye se la
Ne wobia tanye se la
Gblo nawo be meyi afe loo.
2. Gbesigbe maku la nye kpli wo ayi
Aqa mī yɔdɔ nye la to
Afima lɔlɔ xede nyuie.

Lɔlɔtɔ va dɔm qɑ.
Nuka ɳuti ne gblem qì?
Lɔlɔtɔ va dɔm qɑ, aye aye aye
Brigita, mega bi dzi o.
3. Esi ne wɔm la nye ya metsi yaa
Esi ne wɔm la nye ya metsi yaa
Esi meyi afea me la nye mekpo wo o.
Ao, lɔlɔtɔ esi ne wɔm la nye ya metsi yaya, ao loo.
Mele vevie o, tsɔe na Mawu,
Kpɔ alesi ku gbă fe nam qaa
Kpɔ alesi ku gbă fe nam qaa.
4. Vinye, ao vinye
Vinye, ao vinye
Esia enye lɔlɔtɔ la,
Si gbo nye melɔn nu le o.
5. Amegbetɔ, nuka ɳuti,
Ne le dzi tsim ale gbegbe?

Xixe sia me la, amedzro ye mienye,
Dzifo ye nye afe nami.
Xixe sia me la, amedzro ye mienye,
Dzifo ye nye afe nami.

A Few Ewe Traditions

Bringing Out the Child

1. The practice of this custom is very important among our Ewe peoples. Our ancestors believed that if they didn't "bring out the child," and give him the proper rites, then they couldn't take the baby out in public, to the market, or to any gathering. The bringing out of the child on the eighth day has come to be that which people pay the most attention to among the Ewe peoples.
2. When the child is brought out on the eighth day, all close relatives and friends are informed to come gather in the house where they're going to bring out the child in the morning. When they have gathered, a person who has the same birthday as the child puts it on the ground in the courtyard, and anoints it with fresh water, saying: "I have brought you out today, may our forefathers and mothers all watch over you that you may be strong and reach their resting place."
3. "May your head uphold your parents and all your family. May swarthy arms and all things humanly good come to be yours." After that, they again anoint the child with fresh water, and when it is crying, another person who sees it says loudly that he has found a child. The mother immediately comes and says it is hers, she will take it. The person who found the child sets a price with her of a pesewa or a shilling before agreeing to give the child up to its mother. When the child's mother has thus taken the child, then the father gives everyone drink and everyone wishes good luck to the child by giving different sorts of gifts.

Circumcision

When someone bears a boy-child and he is at least eight days old, they circumcise him. This means that they take a knife and remove the flesh that is on the end of his penis. However, these days, circumcision may be done in the hospital as well as at home.

Ear-Piercing

This practice is the business of girls' parents. Women pierce girls' ears and, just as for circumcision, they seek the person who knows the practice to carry it out. When a child's ears have been pierced, a small string is left in the piercings and tied there. The child's mother puts coconut oil on the piercings until the wounds heal.

Eue Konu Adewo

Vihehedego

1. Kɔnuwo sia le vevie ɳuts le mi Eue dukɔ la dome. Mia togbiwo xɔe se be ne womehɔ qdevia de go, wɔ kɔnuwo ne o la, ekema wamateju atso vidzie ma ado goe de amewo dome, asime loo ałçofofofea qeke o. ɳkeke enyia gbe fe vidzi hehe de go va zu nusi dzi amewo kata da asi do wu le Eue dukɔ la me.
2. Ne wohea qdevia de go le ɳkeke ényia gbe dzi la, woklaa fome ɳuts siwo katã te de ame ɳu la kple xɔlɔwo va foa fu de afe si me wole qdevia he ge de go le la le ɳdikanya. Esi amewo va fo fu vɔ la, amesi fe azagbe ɳeviadzɔ la kɔne dana de anyigba le xɔxɔnu, eye wodea asi tsi fafe me hlena de edzi, gblɔna bena: mehe wo de go egbea; tɔgbeawo kple mamawo kata nakpɔ ta wo nanc sesie ade tɔgbeawo kple mamawo kata qefe.
3. Wo ta na' he dziwolawo kple fomea katã. Abɔka drika, nunyinameawo kata nava to dziwo. Egbegbe la, wotsɔa qdevia mla anyi de xɔxɔnu hehlea tsi fafe via de de enu, eye ne ele avi fam la, ame bɔbu si kpɔela, dona gblɔna be yefɔ qdevi. Enumake dadaa vaa gblɔna be ye vie, yeaxɔe. Amesi fɔ qdevia la doa asi ne kavege loo aloo siliñ hafi lona qea asi le qdevia ɳu na dadaa. Ne vidadaa xɔ qdevia alea vɔ la, ekema vitɔa naa aha ameawo katã eye amesiame dia dzɔgbenyuie na qdevia to nunana vovovowo me.

Auatsotso

Me amea de dzi ɳutsuvi eye woxɔ tso ɳkeke enyi dzi heyi ko la, wotsɔa aua ne. Esia gɔmee nye woatso hɔ qaqe ade ayi si le qdevia fe auanu nu la qaqe. Vɔa, le fiafa me la, woatenju atso aua na qdevia le kɔdzi abe afeme hɔ ene.

Tɔnɔnɔ

Dɔ sia nye nyɔnuvi dzilawo fe nya. Nyɔnuwo ɳra to na nyɔnuviwo eye abe auatsotso ke ane la, amesi nya ewɔwo lae wodina de enu. Esi wɔnɔa to na qdevia vɔ la, wogblea ka kpuia de de tɔnɔnɔ la me si wosana. Vi dadaa nɔa nefimi dɔm tɔnɔnɔ la vasede esime abia kuna.

Asking for a Wife

1. Among the Ewe peoples there are many different ways of asking for a woman's hand. For example: The girl's parents themselves promise her to a man or boy they see as being serious, well-behaved and inclined to raise a family. In this case, if a man accepts the woman promised to him in marriage, then he helps out the girl's parents in small ways.
2. However, the one shortcoming to this is that sometimes when the young women grow up, they no longer accept to marry the man promised to them in their childhood.
3. For this reason, some parents prefer to have their sons themselves find suitable women, ask their permission and hear good things about them before they (the parents) ask for their hand. Before they ask for a woman's hand, the man's mother, uncle, or other respected family member sets up a meeting with the woman's mother. When the day arrives, then the requestors get up early to go ask for the woman's hand from her mother or those family members they had already met with.
4. When the woman's mother and relatives finish hearing the words of request, they say they have heard them, will think about them and will give an answer later. When the requestors have gone home, the mother calls her child and asks whether she will agree to marry the man who is asking for her hand. If the woman accepts the proposal, then after two or three days, when the requestors come back, the mother tells them that she has sought the permission of her daughter who agrees to marry their son; therefore, there is no reason to refuse on her own account. She tells them in addition that "it takes two to tango," therefore they should go see the woman's father.

Marriage

1. Among the Ewe, when a man is going to take a wife, he buys one or two goats. He has these goats slaughtered and "red pate" prepared for the woman's parents; and they too distribute good things to set among the neighbors. After that, the man--the bridegroom--also slaughters a chicken, divides it into two parts, and sends one part to the woman he is marrying.
2. When night falls, the man sends someone to the father and mother-in-law (telling them) to send his wife to him. The messenger goes and returns empty-handed twice before they give the woman up to her husband.
3. The woman's thought about this practice is that, if they don't do it, when the day of a quarrel comes, her husband will insult her saying he didn't beg her to come into the conjugal home.

Nyɔnu Tabiabia

1. Nyɔnu tabiabia fe mɔnu vovovowo li le Eue dukɔwo dome. Le kɔdɛnɛ me: Nyɔnu dzilawo ɔuts doa wo via nugbe na ɔutsu alo ɔekakpui fometɔ si wokɔ be efe mɔ vena, nɔnɔmɛ nyui le esi eye woava he fome la. Le go sia me la, ne ɔutsua de lɔ de nyɔnuvi si nugbe wodo ne ɔede dzi la, ekem enɔa kpekpedeñufɔ viviwo wɔm na nyɔnuvia dzilawo.
2. Ke afɔkudzedze ɔeka si le esia me lae nyɛ be yeadewoyi ne nyɔnuviawo va tsi la, wo megalɔna be yewoade ɔutsu si wɔtsɔ yewo na le ɔevime la o.
3. Le esiata dzilaa qewo lɔ wu be yewo vi ɔutsuviwo ɔuts na kɔpɔ nyɔnuvi siwo nyɔ na wo, wo bia gbe wo eye wose nya nyuia de tso wo ɔu la hafi yewoabia eta na wo. Hafi woabia nyɔnuvia de ta alea la, ɔutsuvia dada, nyruia alo fometɔ de si dze bubu la yina qoa nyaza nyɔnuvia dɔda. Ne ɔkekeea do dzi la, ekema nyɔnutabiala siawo fɔa fɔnli qabiaa nyɔnuvi la ta le vina kple efometɔ siwo wodi da qì la gbo.
4. Ne vi dada kple etɔwo se tabianyawo vɔ la, egblɔna be yesee, yeabu enu eye yeado ɔu na wo emegbe. Ne nyɔnutabialawo dzo yi afeme la, vina la yɔa via, eye wobianɛ be elɔ be yeade ɔutsu si le eta biam la mahã? Ne nyɔnuvia lɔ de qɔdoa dzi la; ekema le ɔkeke eve alo etɔ megbe, ne ametabialawo gava la, vina la gblɔna nawo bena, esi yebia gbe ye vi la, eya hã lɔ be yeade wo vi ɔutsu la, eyata gbegbea ɔkeke melé yea ye ɔu o. Egblɔna kpena de enu na wo be dɔ ɔeka medzia vi o, eyata woayi de vi fofɔ la gbo.

Srodode

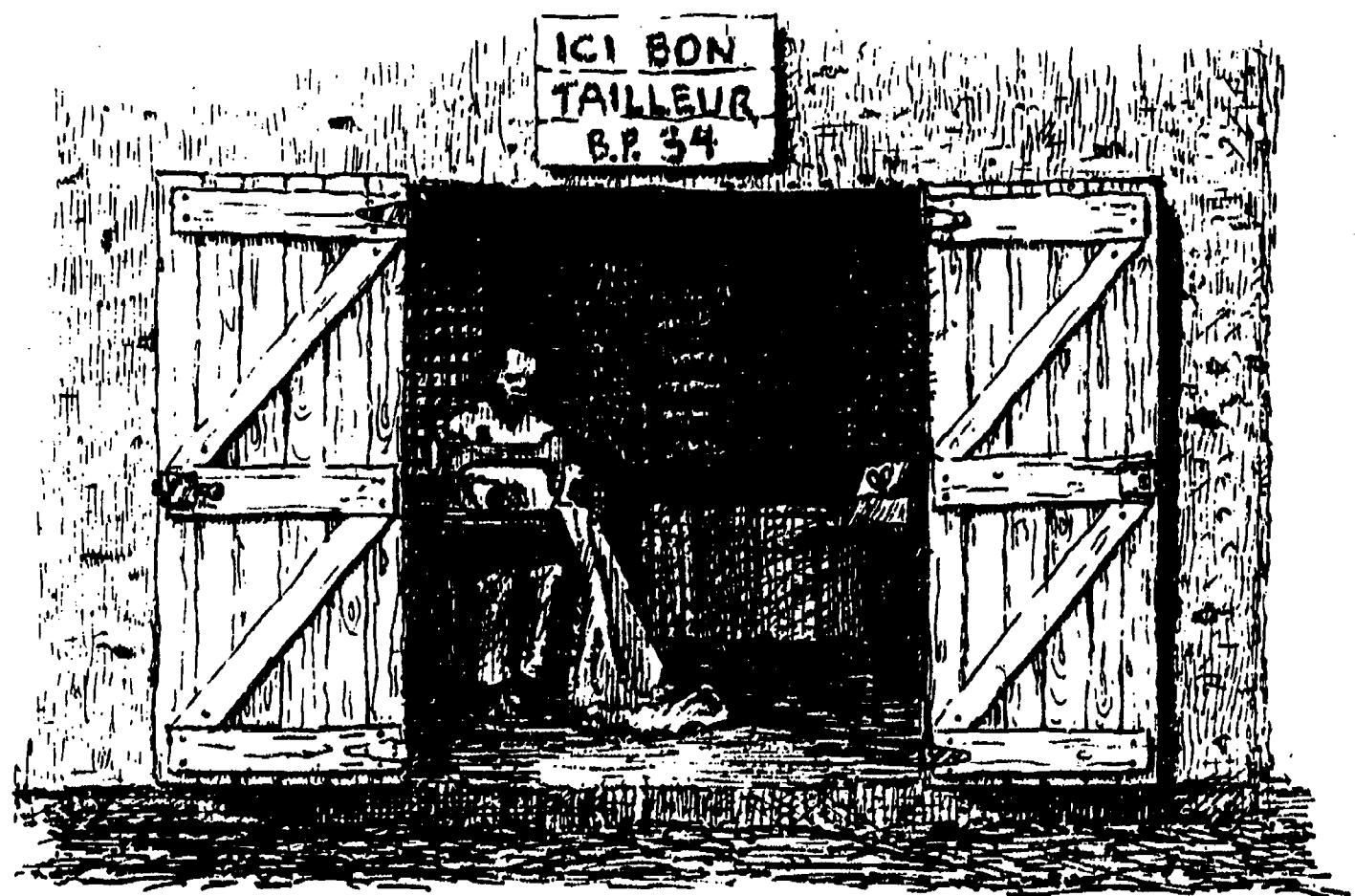
1. Le yedome ne ɔutsu le nyɔnu kplɔ ge la, eflea gbo ɔeka alo eve. Enana wowua gbo siawo eye woqaa dzenkple qona de nyɔnuvia dzilawo eye woawo hã ma nuqduua vivivi na kɔma metowo. Esia megbe la, ɔutsu, nyɔnuqdelia la gawua koklo ɔeka eye womaa eme de akpa eve tsoa akpa ɔeka qona nyɔnu si ɔem wole la hã.
2. Ne fiẽ do la, ɔutsuvi la dɔa ame qona de tɔa kple lɔxoa bena woakplɔ ye sɔɔ la ve na ye. Amedɔɔ dena zi eve trɔna gbɔna fuflu, etɔlia hafi woqea asi le nyɔnuvia ɔuti na sɔɔ.
3. Nyɔnuvia fe susu le esia wɔwɔ ɔutie nyɛ be, ne yemewɔnenema o l' ekema le dzrewɔgbe la, ye sɔɔ ɔutsua ɔdzui na ye be yemeðe ɔu na ye nyɔnuua hafi yeva atsufe la o.

General Skills

As you begin to use your Ewe, you will find that you need many general skills and lots of general information and vocabulary. Sometimes you will get this information from newspapers and other printed matter. Sometimes you will find it useful to develop specialized vocabulary lists. We have left the following worksheets for you to use as a general skills scrapbook and notebook.

Worksheets

PART II
TECHNICAL SKILLS



Technical Skills

Going to Meetings and Making Speeches

Salutations and Introductory Phrases:

1. I greet you all.
2. Peace to you. (Through unity.)
3. Attention please.
4. It is a great pleasure for me to have everyone gathered here.
5. Let me express my ineffable gratitude to you all for your presence.
6. Now we will begin our meeting. The person who will speak first is Mr. Awlime. He is the person who will talk about our reason for meeting here.
7. Our meeting's theme is that we will talk to you about the well-being of our students, boys and girls, especially matters of health.
8. My earnest listeners, these are the affairs at hand. If anyone has a question, feel free to ask it.

Beginning a Speech:

9. I don't have a lot to say. However, I emphasize that...
10. I am an American volunteer and I was sent to work in your village.
11. Let me first thank you for your good will.
12. Tell the chief that I greet him. (Said to his spokesman.)
13. Tell the chief that tomorrow I will start my work with the villages.

Closing:

14. Let me say that our meeting ends here. I thank you all for your cooperation. Go in peace. (May you reach home safely.)

Going to Meetings and Making Speeches

Takpekpenyagodo

Gbedawowo & Kpɔkplɔyideme:

1. Medo gbe nami katã.
2. ɿutifafa nami. (Le qekawowo me.)
3. Agoo nami.
4. Enye dzidzɔ gã de nam be, amesiame va fo fu de afisia.
5. Mele akpe manyagblɔ gã de dem nami katã de miafe vava la ta.
6. Azɔ miadze miafe takpekpea gɔme. Amesi afo nu gbã la enye afetɔ Aulime. Eyaɛ nye amesi afo nu tɔc nusi ta mieuva kpe ta de afisia nu.
7. Miafe takpekpe fe nyati enye be, miafo nu nami tso miafe sukuviwo, ɿetugbuiwo, ɿekakpuiwo, fe agbenɔnɔ ɿuti, vevietɔ enye lämese nyawo ɿuti.
8. Novi toqola veviewo esiawɔe nye nya siwo miehe ve nami. Ne babia le ameaðe si la, atenu abia fãa.

Gbefade ðe Gomedzedze:

9. Nya fūu mele asinye o. Vɔa mate gbe agbɔ be...
10. Menye Amerika ɬɔlɔnu dɔwɔla eye woðom ða be mava wɔ ðe miafe du me.
11. Mele akpe dam nami do ɿgo de miafe ɬɔlɔnu nyuie ta.

Le Fia Gbɔ:

12. Se neðo fia gbɔ be mado gbe ne.
13. Se neðo fia gbɔ be etsɔ la madze dɔnye wɔwɔ gɔme kple dukɔwo.

Nuwuwu:

14. Magbɔ nami be miefe takpekpe la wu enu de afisia. Mele akpe dam nami katã de miafe ɬɔlɔnu nyuie ta. Miade mia' fewo me nyuie.

Construction

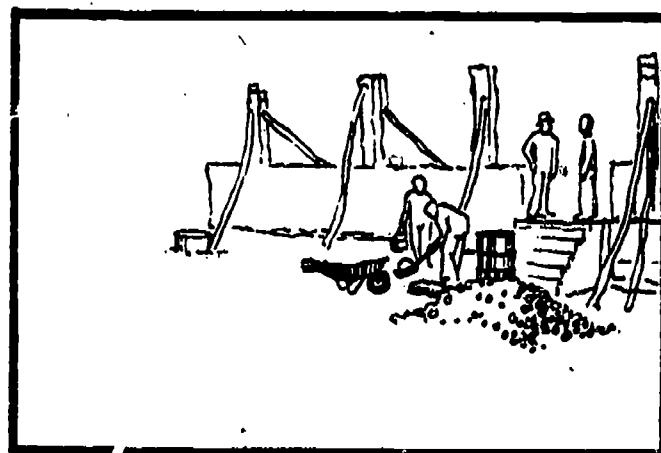
1. to draw/bring water	9. build a small magasin
2. to bring sand and gravel	10. find iron-workers
3. to load cement	11. blueprints
4. to unload cement	12. to measure
5. to put in the magasin	13. to mix cement
6. to buy re-rods	14. to lay a foundation
7. to buy wood	15. ceremonies/libation
8. to buy iroko	16. to make bricks

1. Have the women bring us water.
2. There is no more water in the pond. Let's call the chef-cir.
3. We'll load the cement in Lome.
4. Somebody go unload the cement.
5. The cement is in the magasin.
6. Don't let it harden.
7. Where can we get wood?
8. Where is iroko not too expensive?
9. Who can find us some iron-workers?
10. The government will send us masons.
11. Who can read blueprints?
12. What is the width of this building/room?
13. And its length?
14. And its height?
15. Who knows how to mix cement?
16. We will do the ceremonies before laying the foundation.

Xɔtutu

1. ku tsi	9. tu agbaxɔ vie
2. ku ke kple kpeku	10. di gagblalawo
3. do simiti	11. xɔtutuqdodotata
4. de simiti	12. xɔ dzidzewo
5. de agbaxɔ me	13. blu simiti
6. gavi fefle	14. do gɔmedokpewo
7. ati fefle	15. kɔnu/gbedodoða
8. woðum fefle	16. kpe meme/kpe fofo

1. Na nyɔnuwo na ku tsi nami.
2. Tsi vɔ le tɔme. Miayɔ commandã.
3. Miado simiti le Lome.
4. Amewo woayi de simiti.
5. Simiti le agbaxɔ me.
6. Megado kpe o.
7. Ameka gbo miayi kpo ati le?
8. Afikae woðum mexɔ asì le o?
9. Amekae atenɔ akpɔ gablaðawo namì?
10. Dziduðu aðo kpèðolawo de ða mì.
11. Ameka atenɔ axle xɔtutuqdodotata?
12. Xɔsia fe kekeme enye nene?
13. Efe didime de?
14. Efe kɔkɔme de?
15. Amekae nya simiti bublu?
16. Miawɔ kɔnuwo hafi aðo gɔmedokpewo anyi.



Construction

- 1. to level the ground
- 2. to pack the earth
- 3. to cut wood
- 4. to put up the beams
- 5. to put on the roof
- 6. to do crepissage
- 7. to paint

- 1. The apprentices will be making bricks.
- 2. The children will bring dirt to fill in the holes.
- 3. The carpenters have finished cutting the wood.
- 4. Put up the beams.
- 5. Only the corrugated iron is left (to do).
- 6. There is enough money to do crepissage and to paint.

1. anyigba ne sɔ
2. te anyigba
3. tso atiwo/lă atiwo

4. da akpale
5. gba xɔ
6. wɔ plasta
7. si akalo

1. Dɔsrovivo nanc kpe forn.
2. Deviwo aku ke axe dowo.
3. Atikpalawo lă atiwo vɔ.
4. Miada akpalewo.
5. Ekpotɔ zingi.
6. Ga le, miateṇu awɔ plasta eye niasi akalo hă.

Digging Wells

1. well	9. dig
2. water level	10. dirt removal
3. divining water	11. descend
4. rope	12. deep
5. shovel	13. depth
6. hoe	14. hole
7. bucket	15. wide
8. ladder	16. widen

1. We'd like to dig a well here.
2. Can you do divining?
3. We're looking for a good water table.
4. Did they bring the rope, bucket, shovel and hoe?
5. Is it going (down) okay?
6. Bring out the dirt a little faster.
7. What is the depth now?
8. Make the hole wider.

Vudokuku

1. vudo	9. ku
2. tsi xaqe	10. ke qede
3. tsi didi	11. qiqi
4. eka	12. yi to
5. sofi	13. to yiyi
6. agblenu	14. edo
7. tokpo	15. keke
8. atrakpui	16. akeke

1. Miedi be miaku vudo de afisia.
2. Miateñu adi tsi a?
3. Mele tsi tefe nyuie aqe dim.
4. Wotsø ka, tokpo, sofi kple agblenu ve a?
5. Ele yiyi hafi a?
6. Ke qede ne so vie.
7. Aleke efe to yiyi le fifia?
8. Doa ne keke de dzi.

Digging Wells

1. to deepen	7. to be full of water
2. rock	8. to do masonry
3. to break through, pierce rock	9. leak
4. to set off dynamite	10. to leak
5. to run dry	11. muddy water
6. clear water	12. salty water

1. Go deeper
2. A rock has blocked our path.
3. Can you break through it?
4. Who knows how to work with dynamite?
5. The well runs dry and refills itself.
6. Who does masonry?
7. Where's the leak?
8. Our water is nice and clear.
9. Our water is muddy.
10. Our water is very salty.
11. Can we use a pump?

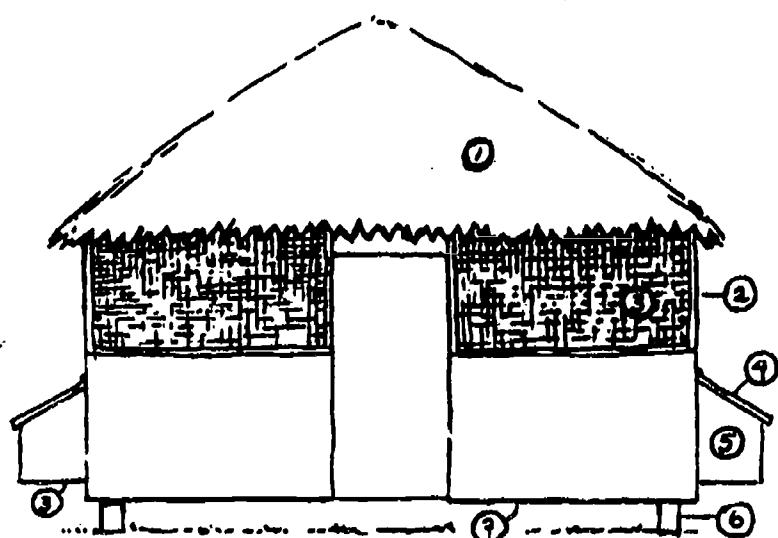
1. neyi to	7. vudo yɔ kple tsi
2. ekpe	8. kpeqdɔɔ
3. kpeqdɔɔ	9. gago
4. da ɖu mumu	10. ele sisim
5. tsi fe vɔvɔ	11. tsi wo baba
6. tsi kɔkɔe	12. dze tsi

1. Ne goglo wu.
2. Ekpea de xe mɔ nami.
3. Miatenu aŋɔe a?
4. Amekae nya ɖu mumu ɳuti?
5. Tsi dzina eye wo gavɔna.
6. Amekae do kpe a?
7. Afika gagoa qe?
8. Miafe tsi kɔ nyuie.
9. Miafe tsi wo baba.
10. Miafe tsi ve dze ɳuto.
11. Miateṇu awɔ pɔmpɔ a?

Raising Chickens

1. hen	9. the plague
2. cock	10. to lay eggs
3. mating	11. to sit on eggs
4. henhouse	12. to hatch eggs
5. watering-trough	13. chicks
6. manger	14. feather
7. grains	15. comb
8. medicines	16. veterinary

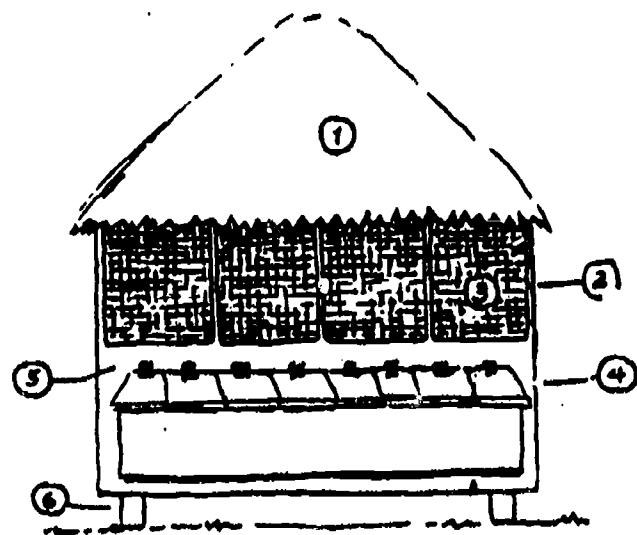
1. What race of chickens is this?
2. The cocks are fighting.
3. They're not mating with the hens.
4. This is the chickens' watering-trough.
5. Give corn, millet, rice to your chickens.
6. Toss it on the ground in their manger.
7. The plague is a serious illness. It comes and kills all your chickens.
8. These hens are laying.
9. These are sitting.
10. These are hatching.
11. The chicks are not well.
12. They have diarrhea.
13. This one has no feathers.
14. The color of this comb isn't normal.
15. I'll call the vet to come and see you.



Koklonyinyi

1. koklonɔ	9. adza
2. koklotsu	10. azibizi
3. atsudodo	11. azibizi
4. koklokɔ	12. vifofo
5. tsinofe	13. kokioviwo
6. nuqufe	14. efu
7. nukuwo	15. atɔtsu
8. atikewo	16. läwo fe dɔyɔla

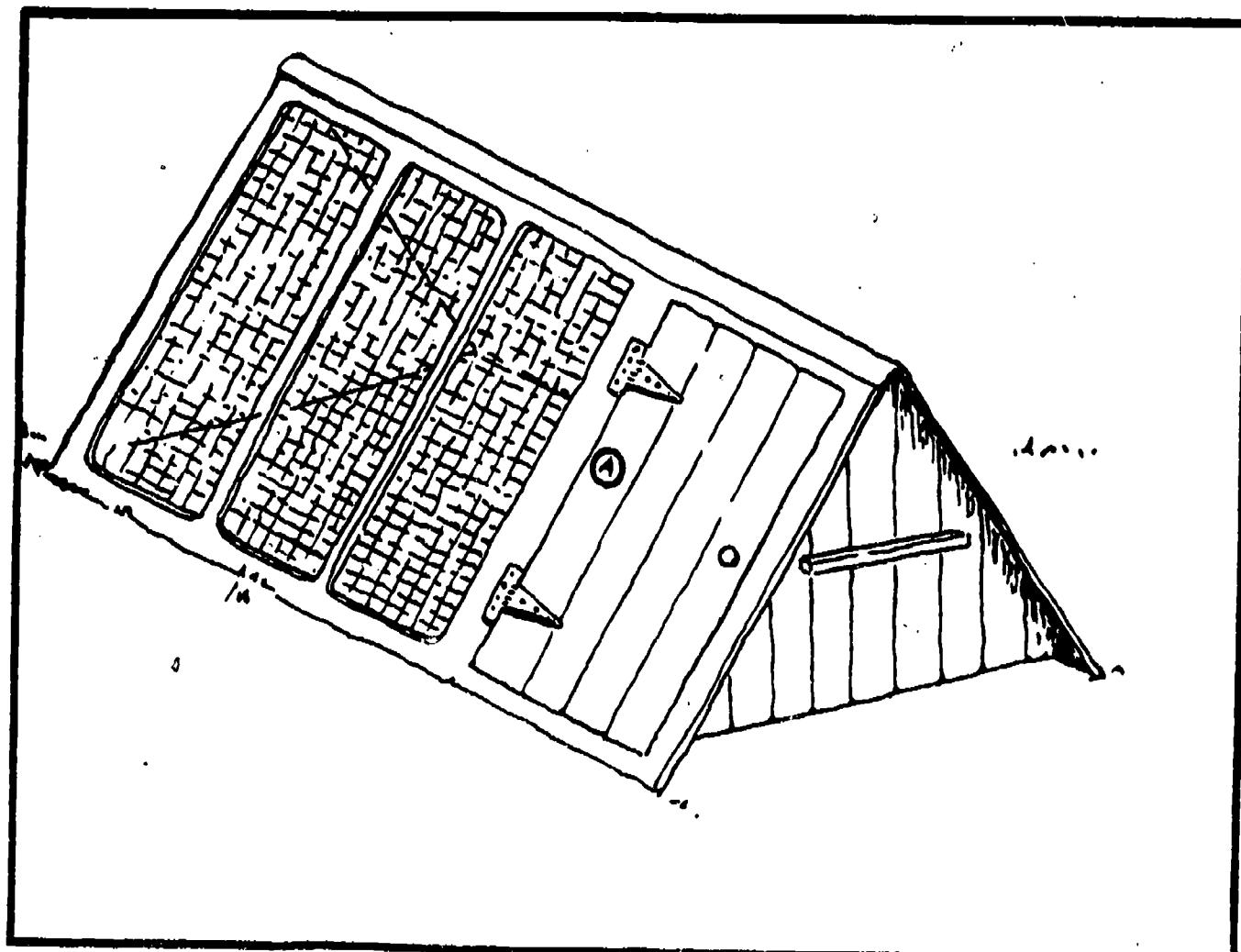
1. Koklo hatsotso kae nye esia?
2. Koklotstuwo le dzre wɔm.
3. Wo mele koklonɔwo liam o.
4. Koklово fe tsinofe enye esi.
5. Miena ebli, efo, mɔli miafe koklово.
6. Miefone de anyigba le wofe nuqufe.
7. Adza enye dɔ vɔdi. Eva wua miafe koklово katã.
8. Koklo siawo le azi dɔm.
9. Esiawo le azi dɔm.
10. Esiawo fo vi.
11. Kokloviawo fe läme mele nyuie o.
12. Wole mi nyem.
13. Efū mele esia qutu o.
14. Atɔtsu sia fe kola menyo o.
15. Mayɔ läwo fe dɔyɔla neva kɔ mi qa.



Raising Rabbits

1. rabbit	5. manger
2. rabbit (female)	6. watering-trough
3. baby rabbit	7. fur
4. cage	8. to skin

1. My male rabbits aren't mating with the females.
2. How many babies did she have?
3. Who can build us some cages?
4. Mix this medicine into their water.
5. Can you find some good grass for us?
6. Take off the skins so you can send them to Europe.
7. This one's eyes are bad.
8. It's ears are full of wax.

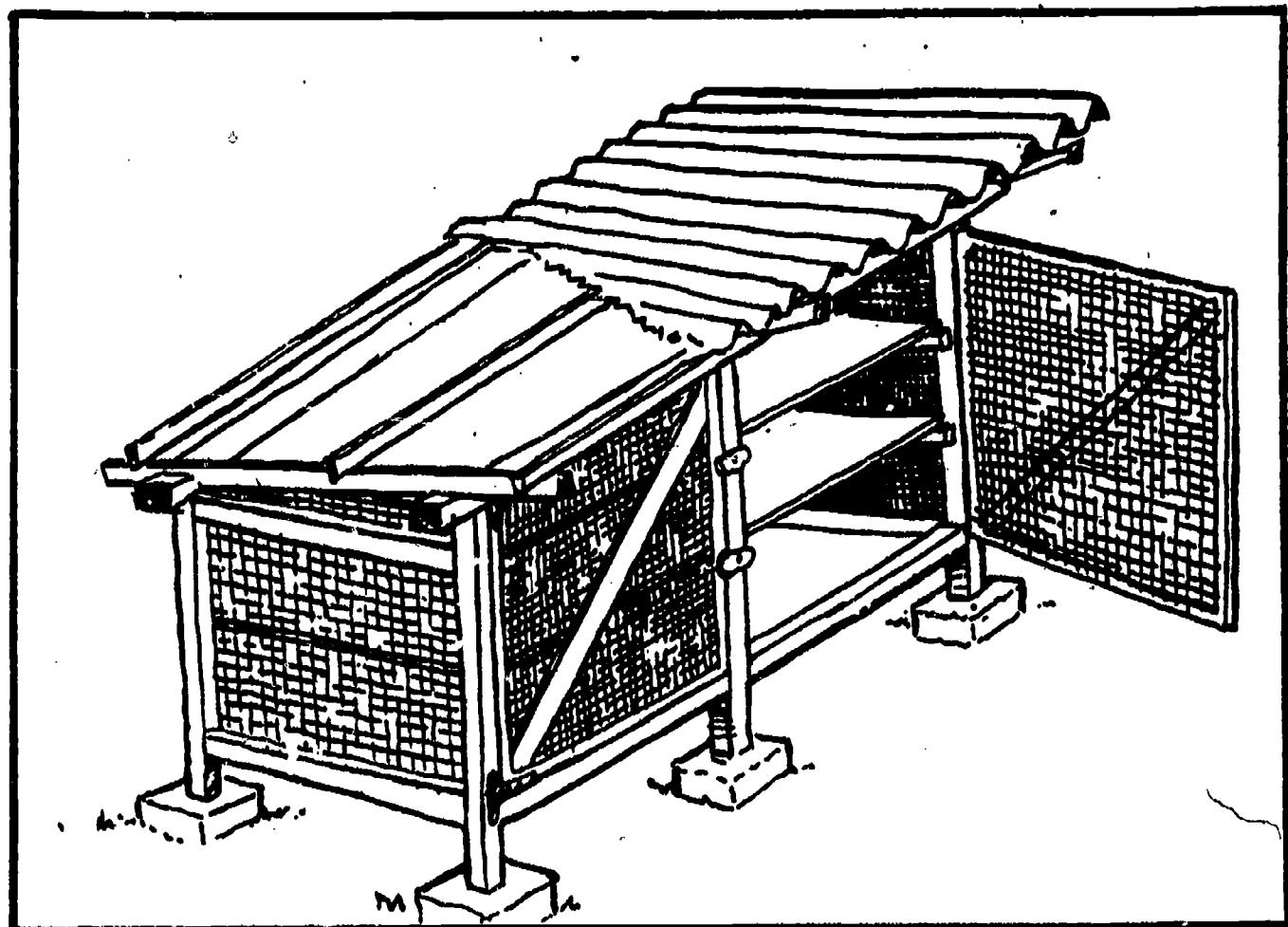


Fomizinyinyi

1. fomizi
2. fomizino
3. fomizivi
4. gadza

5. nuqufe
6. tsinofe
7. efu
8. qe agbaε

1. Fomizitsu nyewo mele fomizinowo liam o.
2. Vi nenie wodzi?
3. Amekae atenú awɔ gadza nami?
4. Ge atlike sia qe tsime nawo.
5. Miatenú akpɔ gbe nyuie nami a?
6. Miade agbaεwo alebe miatsɔ aqɔ qe yevu de.
7. ɳku menyo na esia o.
8. Efe to dze akpa.



Technical Skills

Raising Cattle

1. enyitsu
2. cow
3. calf
4. dairy cow
5. beef (meat)
6. hump
7. horn
8. tail
9. tse-tse fly

10. anemia
11. vaccination
12. abcess
13. worms
14. vermifuge
15. sprain
16. fracture
17. to plaster
18. castrate

1. This bull is healthy.
2. Has this cow ever calved?
3. We're not looking for dairy cattle.
4. Some like cattle with humps.
5. Beef are sold by weight.
6. De-horn calves when they're young.
7. This one got its tail in the manure.
8. Tse-tse flies shouldn't ruin your cattle.
9. This pregnant cow is anemic.
10. This one's hoof is split in back.
11. This bull's teeth are too rotten.
12. Have your cows vaccinated.

Enyinyinyi

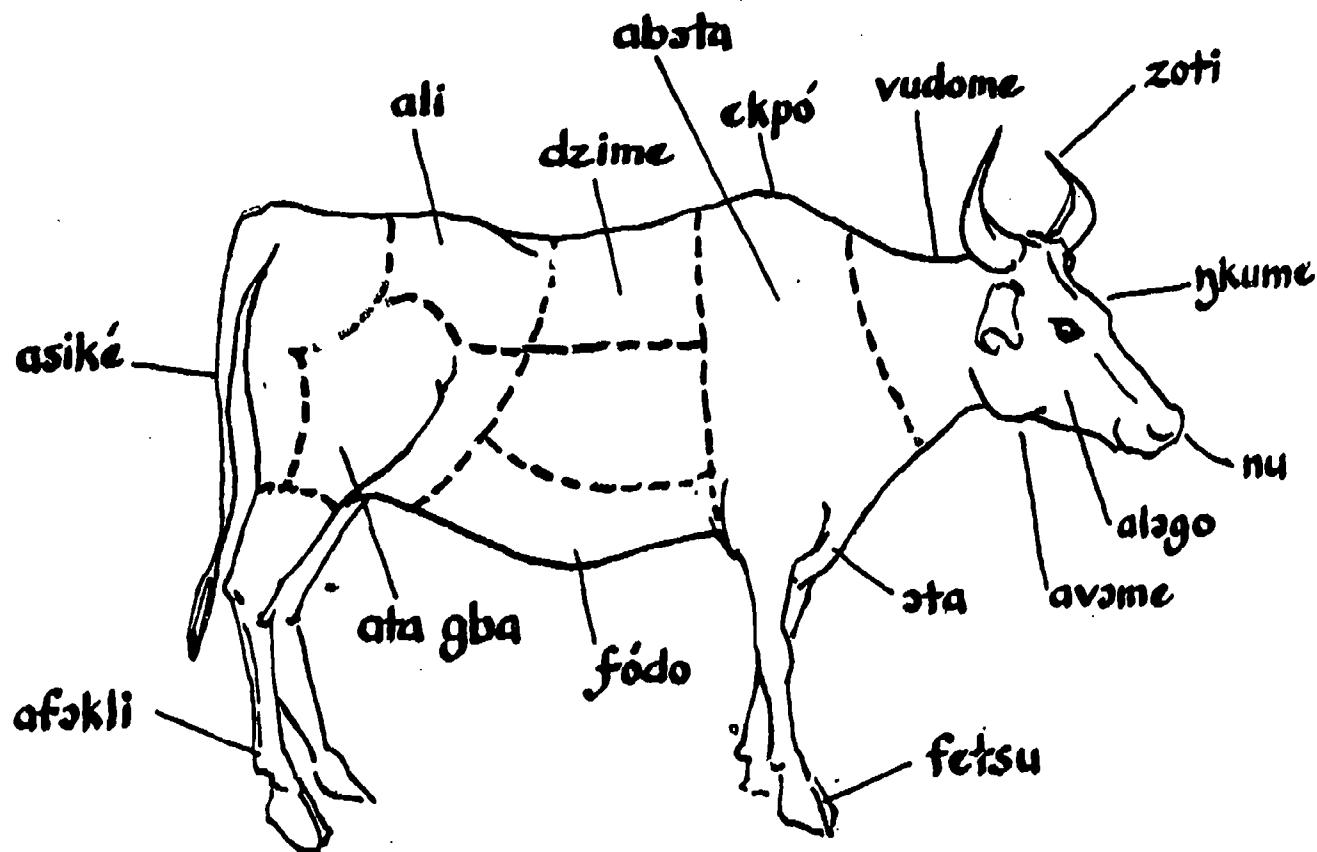
1. enyitsu	10. tete
2. enyinc	11. abui dodo
3. enyivi	12. nutete
4. nyinotsi nala	13. vɔklui
5. enyila	14. vɔkluitike
6. ekpo	15. qɔli
7. ezoti	16. ɔneŋe
8. asike	17. de akalo
9. tsetsemu	18. te

1. Enyitsu sia fe läme le nyuie.
2. Enyinc sia dzi vi kpo a?
3. Miele enyinc siwo na nɔtsi dzim o.
4. Amedewo lɔna enyi si do kpo.
5. Enyi fe kpekpe ye wo dzmanra.
6. Miqe ezo na enyiviwo le qevime.
7. Esia tɔɔ efe asike de mi me.
8. Tsetsemu megatsrɔ miafe läwo.
9. Enyinc sia si efu le la te.
10. Esia fe afɔ fee le megbe.
11. Enyitsu sia fe aduwo gble akpa.
12. Mina woanc abui dom na enyiwo.

Animal Traction

A. Why should you have oxen do the field work (work in the fields)?

1. So that a man's job is easier.
2. So that less time will be needed. With two oxen, you will work an acre in only four days. However, with a hoe, it will take much longer.
3. So that the abundance of the crops will increase: by doing better work in better time; by increasing the size of the fields.
4. So that the oxen manure will nourish the soil and the crops grow better.
5. So that carrying loads of firewood or water will be easier for the women.
6. So that you can get water from far away for the home and garden.
7. So that you can make a profit on the sale of the oxen. Because they have good meat on them after three or four years' worth of work.

Mɔ fe Agblede cɔmɔn kple NyiwoA. Nukata miatsɔ nyiwo wɔ agblede?

1. Ne ɳutsu fe dɔmɔn cɔmɔn cɔmɔn.
2. Ne yeyiyiwo fe ame dzi dede. Kple nyi eve la, awɔ dɔ agɔti ɖeka ɳkeke ene ko. Vɔa, kple agblenu la awɔ cɔyeyi sɔgbɔ wú.
3. Ne nukuwo fe agbɔsɔsɔ dɔ dzi: to dɔ nyuie wɔ cɔmɔn le yeyiyi nyuie aɖe me; to agblewo fe kekeme dɔ dzi.
4. Ne nyiwo fe mi ana nuqdu anyigba eye nukuwo awɔ nyuie.
5. Ne nake kple tsi gba dodronu anɔ bɔbɔn na nyɔnuwo.
6. Ne aku tsi le ueme na fome la kple abɔme.
7. Ne miakpɔ viqe le nyiwo fe dzadzra dzi. Elebena läme le wosi nyuie le fe etɔ̄ alo fe ene fe cɔmɔn vɔ megbe.

B. Choosing Oxen

1. You should choose two oxen of about the same age.
2. Thus they can work together for a number of years.
3. Don't get oxen that are too old. Training old oxen is hard; after training, they work only for a short time.
4. Don't get oxen which are still (too) young: they have no strength, they're not full grown yet, their bones aren't strong. A young steer that is working doesn't grow.
5. Get oxen that are three years old: that have four teeth. At the time they have four teeth, they are strong enough to be able to work. They're good for a number of years.

C. You should choose:

6. Oxen that are big and heavy, that are strong.
7. Oxen that are well-formed: their bones and muscles are full grown, their feet are good and strong.
8. Oxen that can't walk well aren't good for working.
9. The way oxen walk will show they can work well
10. The horns should be strong. One can't tie a yoke on oxen whose horns are broken or bad.
11. Oxen of about the same size.

B. Enyiwo tiatia.

1. Miatia enyi eve siwo fe efe nye deka.
2. Eye, woatenu awɔ dɔ qe du na efe didiwo.
3. Migatsɔ enyi siwo tsi akpa o. Enyi tsitsiwo fe hehe senu; le hehe megbe la, wowɔna dɔ le fe kpui me ko.
4. Migatsɔ enyi siwo metsi o: ɳusẽ mele wonuti o, wo metsi vɔ o, wofe fuwo mesenu o. Enyi qekakpui si le dɔ wɔm la metsina o.
5. Miatsɔ enyi siwo xɔ fe etɔ: aqυ ene. Le aqυ ene yi la, enyiwo dɔ ɳusẽ atenu wɔ dɔ. Woatenu aŋɔ anyi na fe gedε.

C. Miatia:

6. Enyi siwo lolo eye wo kpena hã ɳusẽ le wo ɳuti.
7. Enyi siwo kpɔ lãme nyuie: efuwo kplo lãkɔe woatsi nyuie, afɔtiwo woado ɳusẽ nyuie.
8. Enyi si mateṇu azɔ nyuie o la menyo na dɔwɔwɔ o.
9. Enyiwo fe zɔzɔme afia ne woatenu awɔ dɔ nyuie.
10. Zotiwo na kpɔ ɳusẽ nyuie. Wo mateṇu abla kɔkuti qe enyi siwo fe zotiwo ɳe alo womenyo nyuie o la ɳuti o.
11. Enyi siwo fe lolɔme anye deka.

Animal Tract. on

D. Training Oxen

1. If oxen are well trained a single man can use them and they will work well too.
2. When oxen are in training, or when they're not yet trained, three men should guide them.
3. One man in front; the second man on the side; the third man holding the plow.

E. How does one train oxen?

4. Oxen must be used to being driven by a man.
5. If a man is cruel to his oxen, or beats them, they will be frightened and become nasty.
6. When a man takes care of his oxen, for example he gives them a little salt to eat, the oxen will be calm and more obedient.
7. Thus, after that, you can teach your oxen to carry a yoke.
8. If the oxen don't work for, say six months, they lose their good habits.
9. During the dry season when field work is done, you can have your oxen pull loads.
10. This will insure that they don't lose their good habits.

D. Eniywo fe hehexewo

1. Ne eniywo xɔ hehe nyie de la ɳutsu qeka atenu akpɔ wo eye woatenu awɔ dɔ nyuie hã.
2. Ne eniywo le hehete, alo womexɔ hehe vɔ o la, ɳutsu etɔ woatenu akpɔ wo:
3. Nutsu qeka anɔ ɳgo; ɳutsu evelia anɔ axame; ɳutsu etɔlia alé agblede la.

E. Aleke woahe eniywo do?

4. Ele be eniywo nanc ɳutsu fe kpɔkplɔ te.
5. Ne ɳutsu le ɳuta sɛm le eniywo ɳuti alo ele wo fom la, eniywo woanɔ nɔnɔm, eye woawɔ anyrã hã.
6. Ne ɳutsu lɛa be na efe nyiwo la, le kpɔdɛnɛmɛ ne nawo edze vie na woadu la, eniywo anɔ anyi kpoɔ aqɔ to nyuie.
7. Eye, emegbe la, miafia kɔkuti ſe hehe miafe nyiwo.
8. Ne eniywo mele agblede ɳuti abe yleti ade o la, woabu wofe nɔnɔmɛ nyuiewo.
9. Le kuqiyi ne agblede vɔ la, woatenu aza eniywo na agba kuku.
10. Esia ana be womabu wofe nɔnɔmɛ nyuiewo o.

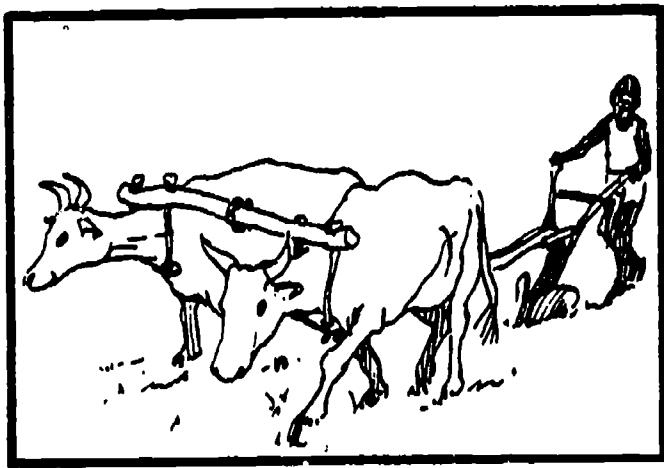
Animal Traction

F. A Day's work for the oxen

1. When a man works, he gets tired.
2. When oxen too, work, they get tired.
3. Know that oxen need a lot of time to find food.
4. On jobs that are tiring for the oxen, such as plowing, they shouldn't work more than five hours in one day.
5. If the oxen are (constantly) lying down, see if one isn't sick, and replace it quickly with another.

F. Enyiwo fe dɔɔm gbe deka

1. Ne ŋutsu wɔ dɔ la, efe lāme gbodzona.
2. Ne enyiwo hā wɔ dɔ la, wo fe lāme gbodzona.
3. Miɛnya be enyiwo hiă yeyiyi sɔgbo na wofe nufuqu krokro.
4. Le dɔɔmna si atenu ate qeqi enyiwo ŋuti, abe agbleŋŋu e ne me la, enyiwo mawɔ dɔ sia awu gafojo atɔ le gbedeka o.
5. Ne enyiwo nɔa anyi mɔɔm la, miɛnya ne qe fe lāme gble la, miadoli kple bubu kaba.



Technical Skills

Prenatal Consultations

1. to menstruate	6. text/examination
2. pregnancy/foetus	7. to grow
3. to be pregnant	8. to swell, grow larger
4. giving birth	9. to be weighed in pregnancy
5. mid-wife	10. weighing/weight

1. How are you feeling?
2. Are you no longer menstruating?
3. Since when?
4. Are you pregnant?
5. We can do tests for you.
6. Come to the hospital/infirmary once a month.
7. The mid-wife will speak to you about your health and the child's.
8. She will give you words of advice/warning.
9. Come and get weighed.

Nyɔnu fonwo fe Nuxlɔame Nyawo

1. do le afeme, kpɔ yleti, do asi anyi	6. dodokpɔ
2. fu	7. tsi
3. efu le esi	8. ho
4. vidzidzi	9. da fu
5. nyɔnu vixela	10. tɔ dada

1. Aleke läme le nawo qo?
2. Megale dodom le afeme o a?
3. yekayı?
4. Efu ye le asiwo a?
5. Miatenɔ awɔ dodokpɔ nawo.
6. Nava kɔdzɔ ziɔeka le yleti me.
7. Nyɔnu vixela afo nu nami tso miafe lämesɛ kple qevia ɔnuti.
8. Agbɔ nuxlɔame nyawo nami.
9. Miava no efu dam.



Prenatal Consultations

1. anemia	6. a good diet
2. malaria	7. vegetable
3. to abort	8. fruits
4. abortion	9. meat
5. womb/uterus	10. eggs

1. Malaria can ruin your pregnancy.
2. The foetus grows in your womb.
3. Eat well.
4. Eat meat, eggs, vegetables and fruits.
5. Wear clothes that are good and loose (large).
6. Wear shoes to prevent worms and injuries.
7. Bathe often.

Nyɔnu funɔwo fe nuxlɔame nyawo

1. tete	6. nuqdu nyuie
2. atiketsi	7. ama
3. de fu	8. atikutsetsewo
4. fu deqe	9. elã
5. nyonume	10. azi

1. Atiketsi atenɔ agble wo fu.
2. Devi vukoe tsina le miafe nyonume.
3. Miq̄u nu nyuie.
4. Miq̄u elã, azi, amawo kple atikutsetsewo.
5. Miado awu siwo lolo nyuie.
6. Miado afɔkpa de avɔklui kple abiwo ta.
7. Mianɔ tsi lem enuenu.

Technical Skills

Post-Natal Consultations

1. childbirth	5. diarrhea
2. breast-feeding	6. stools
3. porridge	7. vaccination
4. sterilisation of a bottle	8. shots

1. Take your children to the pediatric clinics.
2. Have your children weighed.
3. Breast-feeding is better than anything else.
4. A dirty bottle or spoon can make the child sick.
5. Boil your drinking water.
6. Breast-feed for at least one year.
7. Vary your child's diet.
8. If the child gets sick, it's important that he sleeps a lot.
9. Shots help cure illnesses.
10. Vaccinations keep people alive and fight against diseases.
11. There are many ways to space out your births.
12. See your doctors.

Vinçwo fe nuxlɔame nyawo

1. vidzidzi	5. minyenye
2. enç nana qevi	6. miwo
3. zogbɔ	7. abɔta sisi
4. "biberon" qaqà	8. abui dodo

1. Miklpɔ mia viwo yi deviwo fe kɔdzi.
2. Miada deviwo.
3. Evinc fe no naná devia enye nyuiets wu.
4. Biberon alo gatsi foqɔ atenu ana dɔlele devia.
5. Miada tsi sì miana.
6. Miana nɔ devi yasede fe deka.
7. Miana nupudu dɔlim na devi la.
8. Ne devia dze dɔ la eve be woado alɔ sɔgbɔ.
9. Abui dodo le vevie na dɔlele fe vɔvɔ.
10. Abɔta sisi xɔa ame de agbe eye wɔwɔ aua kple dɔlelewo.
11. Mɔ gedewo le si woateñu adidi miafe vidzidziwo de megbe.
12. Miakpɔ miafe dɔyɔlawo.



Health Beliefs and Practices

A. Meaning and Value of Health

1. What do the people consider a state of wellness to be? of illness?
2. How important is good health?
3. What are the expectations around being healthy; do people consider it natural to be healthy or ill?
4. What general changes in the quality of health do the people desire? for which subgroups? nutrition, disease eradication, sanitation, water supply, longer life?

B. Health Maintenance

1. What beliefs do people have concerning organs and systems of the body and their functioning?
2. What are their beliefs concerning preventing illnesses? do they think it's possible?
3. What are the attitudes to vaccinations and immunizations?

C. Hygiene and Health

1. What are local attitudes and practices concerning washing parts of the body? clothing? teeth? wearing shoes?
2. What are the beliefs concerning benefits of these hygienic practices?

Lamesē Dzixcse Kple Nundcw

A. Lamesē fe gɔməgede kple efe asixcxc

1. Nukae amewo kpɔna be enye lamesē fe nɔnɔmɛ ało dɔlelē fe nɔnɔmɛ?
2. Nukata lamesē nye nu vevie qo?
3. Nuka woenyɛ mɔkɔkɔkɔ na lamesē; dee amewo buna be lamesē ało dɔlelē wonyɛ nusiwo dzɔna godo a?
4. Tɔtɔ kae amewo le didim le lamesē nyawo gome? na qəviwo a? na ametsitsiwo a? nuaqdu a? dolelē tsotsro, kɔkɔnyenye, tsinana kple aqbe didi a?

B. Lamesē lelē de te

1. Dzixcse kae le amewo si tso ame ɳutilã fe akpawo kple ɳutilã fe nɔnɔmɛ kpakple wofe ɳu?
2. Nukae nye wofe dzixcse de nusiwo xea mɔ na dɔlelēwo? dee woxɔe se be'nsja le bɔbɔe hã?
3. Aleke amewo susuna tso abɔtasiwo ɳu?

C. Kokoenyenye kple lamesē

1. Nɔnɔmɛ ka woe dze na ɳutilã fe akpa'qewo fe kɔkɔnyenye hã? awuqdo? aqwo? afɔkpadodo?
2. Viđe kae amewo kpɔna tso kɔkɔnyenye fe wɔnawo me?

Health Beliefs and Practices

D. Disease

1. What are the general beliefs concerning cause, prevention, diagnosis and treatment of illness? Theories of disease?
2. What is the general understanding and attitude to Western medicine?
3. Are sorcerers thought to cause disease? how? can this be prevented?
4. What diseases can be identified locally? What are their symptoms? How are they treated?

E. Nutrition

1. What foods are available? Seasonal differences; grown or purchased, are they cost-affordable?
2. What foods usually make up the diets among certain groups e.g. children? How are they prepared? Does it vary seasonally?
3. How many meals are prepared each day? how are they served, when eaten? who eats together?
4. Are foods used to treat disease? to prevent illness?
5. Are certain foods thought to make one stronger?
6. What do the people consider is lacking in their diet?

D. Dolele

1. Nuka woe nye dzixose blibo tso nya siawo ḥu: dolelémonuwo, ṭaxexe, sidzedze kple dɔyɔyɔ? Nukae amewo nya tso dɔlele ḥut?
2. Nugɔme sese blibo kple nɔnɔme kawoe tso yevuwo fe dɔyɔyɔ ḥut?
3. Ɗee amewo bua be dɔlelewo tsoa dzoduame alo adzetowo gbo a? Aleke nusia vana eme? Aleke woatenu xe mɔ na nusia?
4. Dɔlele kawoe woatenu ado dzesi be wonye nuto sia me to? Aleke wofe dzesiwo le qo? Aleke woayɔ wo?

E. Nududu

1. Nuqudu kawoe le afisia? Ɗee woqona loo alo flena woa? Ɗee woqona nu siwo xɔ asi vɔa womehiā oá?
2. Aleke woqana wo? Ɗee nuquduwo tona vovo le yeyiyiwo me a?
3. Zi' nenie mieda nu gbedeka? yekayi woquna wo? Amekawoe qua nu de qu? Aleke womana wo de agbame?
4. Ɗee nuquduwo wɔa dɔ de dɔlelewo dzi mahã? alo xea mɔ na dɔlele a?
5. Ɗee nuqudu qewo nana ḥusẽ mahã?
6. Nukae amewo susuna be wohiāna le yewo fe qduwo me?

Health Beliefs and Practices

F. Food Storage, Preparation and Consumption

1. What techniques are used to preserve and store foods?
2. Where stored and for how long, in what state?
3. What utensils are used in food preparation, how cleaned and stored?
4. How can food become contaminated; what is done to prevent this?

G. Maternal and Child Nutrition

1. What foods do women eat when pregnant? when lactating? Are they adequate?
2. What are the nursing habits; schedule, supplements, weaning?
3. When are other foods introduced? which foods?
4. Are feeding practices changed when child is sick?

F. Nuqduwo dzadzrado, wodada kple dugu

1. Aqanu kawo amewo wɔna hena nuqduwo dzadzrado?
2. Afika woe wodzrana wo do? na yeyiyi kawo? le nɔnɔme ka me?
3. Agba kawoe wozana na nuqdu; aleke woklɔna wo? aleke wolena be nawo do?
4. Aleke nuqdu qewo woatenu ába dɔlelé na amewo? Aleke woxea mɔ na nusia?

G. Vidada kple qevi fe nuqdu

1. Nuqdu kae nyɔnuwo quna ne efu le wosi? Ne notsi le vavam? Dee nusia wo dze a?
2. Aleke vidada nána no? Nuka woe kpena de notsia n̄u? Aleke woxea no le qevi si? Nukae amewo susuna tso noxɔxɔ le qevisi n̄u?
3. yekayi wo dɔlina nuqdu bubuwo? Nuqdu ka?
4. Dee wodɔlina nuqdu na qevi ne edze dɔ a?

H. Problems of Nutrition

1. Is there malnutrition in the area? who is affected?
2. Are there diseases of malnutrition? who is affected?
3. Do the diets seem to lack any essential nutrients? what is the cause?
4. Is there a hungry season? when?

I. Environmental Sanitation

1. Water

- i. What sources of water are used in the community? For what purposes? does water supply vary by season? is it adequately protected from contamination?
- ii. How much water is used for what purposes per person per day?
- iii. Are sources contaminated? is the problem of contamination understood?
- iv. What are beliefs, attitudes, desires concerning water supply?

2. Waste Disposal

- i. What are practices and attitudes concerning fecal elimination and disposal?
- ii. What is understanding concerning diseases being spread by fecal contamination?
- iii. How are garbage, trash, etc. disposed of? do they prevent health problems? do people understand this health problem?

H. Nuququodo fe kuxewo

1. Dee nuququ mesɔgbɔ le nuto sia me o a? Amekawo dzie nusia tena do?
2. Dee nuququ fe manyomanyo na dɔlelé a?
3. Dee nuququ fe dɔdo hiã nu vevie aqewo a? Nukatae?
4. Dee dototo yeyiyi wole a? yekayie?

I. Lamesẽnyagbo kpokpo le nutoame

1. Tsi

- a- Afikae tsi si wozana dzɔ tso? Le nuka ta? Dee tsi sia tsoa tsidzadzaŋɔliwo a? Dee wonye tsi si womenana dɔlele deke oa?
- b- Tsi fe agbɔɔɔɔɔ hiã na amesiame le gbedeka? Nukatae?
- c- Dee dɔlékuiwo le tsidzɔfewo a? Dee wotsona nusiawo kuna de dɔleléwo kaka ɳu a?
- d- Nukawoe nye amewo fe dzixɔse, nɔnɔme, dzodzro, siwo ku de tsi nana ɳuti?

2. Aqukpodzi nuwo

- a- Nukae amewo susuna tso afodzi dede ɳu? Aleke wowɔna do?
- b- Gomesese kae le tso dɔleléwo baba le afɔdziwo fe bemalémalé ɳu?
- c- Belelé kae wotsona na duqowo? Dee woxena mo na lamesẽ fe kuxewo a?
- d- Dee amewo se duqowo dzadzraðo fe kuxe sia gome a?

Health Beliefs and Practices

J. Health Systems

1. Traditional

- i. What types of traditional medical practitioners are there? Do they prevent? diagnose? treat? deliver babies?
- ii. What services do they provide?
- iii. What is their general theory of disease? what medicines and treatments are used?
- iv. Who uses these services, what are their attitudes toward the practitioners and the care they give?

2. Western

- i. What types of facilities and services are available: personal? accessibility?
- ii. General theory of disease, medicines and treatments?
- iii. What groups use these services? don't use them? why?
- iv. What are the general attitudes toward these practitioners and services?

K. Family decision-making

1. Who generally makes family health decisions? what to do when someone is sick, whether to take preventive measures, diet, where and when to seek treatment?
2. Is there a typical order in which various family members receive health care?
3. Are family members involved in prevention, diagnosis, or treatment of certain disease?
4. What is the family attitude toward a member who is sick? What aid do they provide?

J. Lamsēnyagbɔ kpɔkpɔ fe dɔdowɔ

1. Le de kɔnuwo me

- a- Afemdyɔla kawoe li? Dee wɔwɔna mɔxenuwo? dzesi
dɔmɔnɔnɔ a; qee wodzina via?
- b- Aleke wɔyɔna wɔfe dɔwo qɔ?
- c- Susu tɔxe kae le wɔsi qe dɔlelé ɔnuti? Atike kawo ɔnudɔ
wɔwɔna? Aleke wɔyɔna dɔwo qɔ?
- d- Amekawoe xɔna nusiawo dzi eye aleke nye wɔfe ɔnɔnɔme?

2. Le yevu me

- a- Amekawo kple nukawo le mia gbɔ xena miafe kpekpeɖenɔ
le dɔyɔcɔme? Dɔkita kɔdzi? Atike flɛfe? Vlɔdɔfe?
- b- Susu kae le wɔsi qe dɔlelé ɔnuti? Atike kawo ɔnudɔ
wɔwɔna? Aleke wɔyɔna dɔwo qɔ?
- c- Amekawoe xɔna nusiawo dzi? Amekawoe mɛxɔna se o?
Nukata?
- d- Nɔnɔme tɔxe kawo miekpɔna tso amesiawo fe dɔmɔcɔ
nu cmɔcɔ?

K. Fomewo fe dzodzro

- 1. Amekae kpɔa fome fe lamesēnyawo gbɔ?
- 2. Dee lamesēnyawo zɔna qe tsitsi nu a? ɔnutu a; alo nyɔnu a?
- 3. Dee fɔmetɔwo kpena qe dɔlelé aqewo fe mɔxexe, dzesinuwo
kpakple dɔyɔcɔ ɔnuti a?
- 4. Nukae fɔmetɔwo wɔna ne ame aqe dɔ le fomea me? Kpekpeɖenɔ
kae wonanɛ?

School Gardening

1. In the school field or garden, everyone can have a garden.
2. Turn the earth well and spread cow manure on it.
3. Make mounds and put the seeds on them.
4. You can plant different kinds of crops in your gardens: vegetables, beans, corn or cassava.
5. When the crops grow and you notice that there are a lot in one place (that they're thick), you can thin them out. This allows the remaining ones to do better.
6. Water is of the first order. If the plants don't get enough water, they can't do well.
7. If it's raining you don't have to water your crops.

Suku fe abeo

1. Le suku fe agble alo abo me la amesiame awo efe abo.
2. Miaku anyigba nyuie eye miaku enyi mi kope edzi.
3. Miafo kpo eye miado nukuwo de edzi.
4. Miateku ajo nuku vovovovo de miafe abeo me: amawo, ayi, ebli alo agbeli.
5. Ne nukuwo mie eye miekpo be wosogbo de tefe deka la miateku aho de le woncewo gbo. Esia ana be mamleawo awo de nyuie.
6. Etsi enye nu gbato. Ne etsi mele nukuawo gbo dem nyuie o la, wo miateku awo de nyuie o.
7. Ne etsi le dzadzam la mehiã be miagawu tsi miafe nukuwo o.

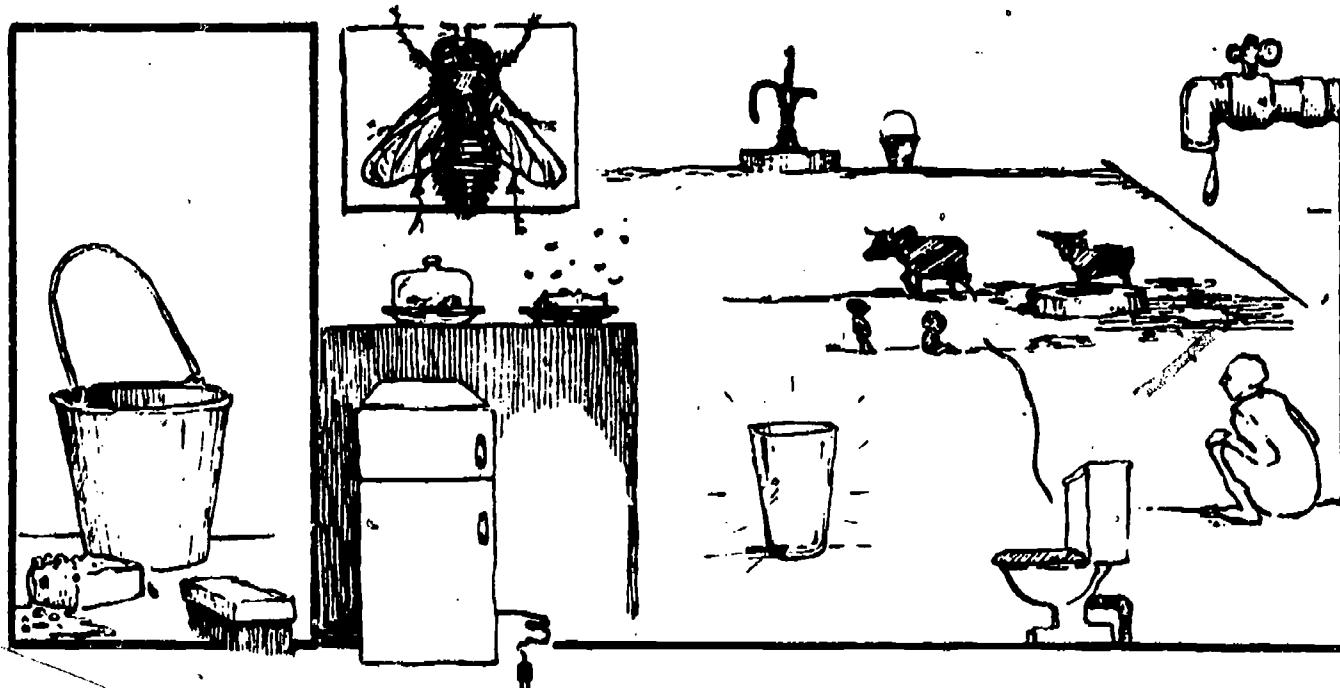
Taking Care of Water: Wells, Dams and Latrines

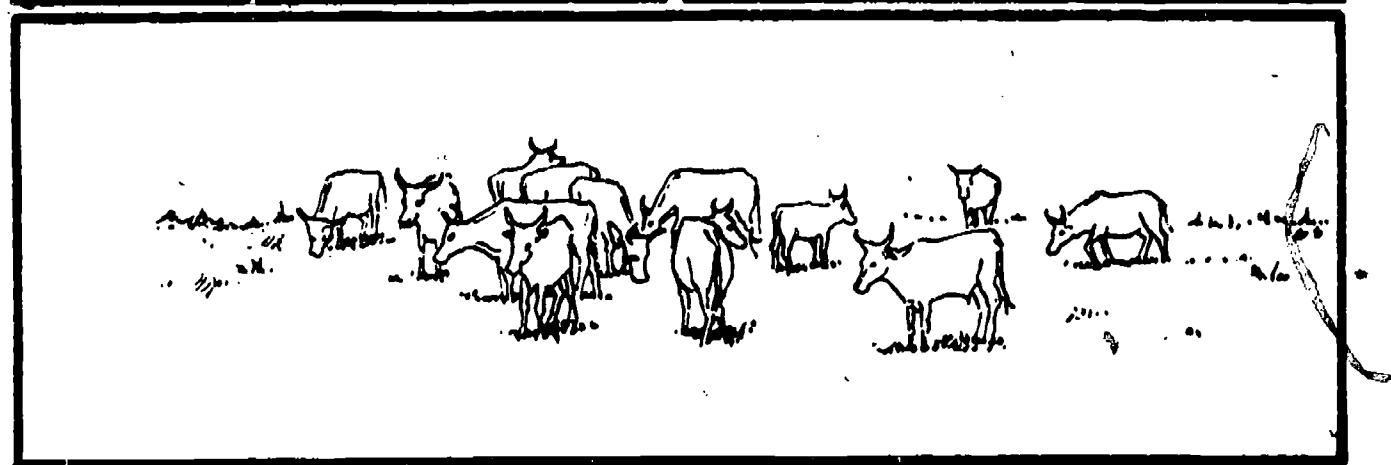
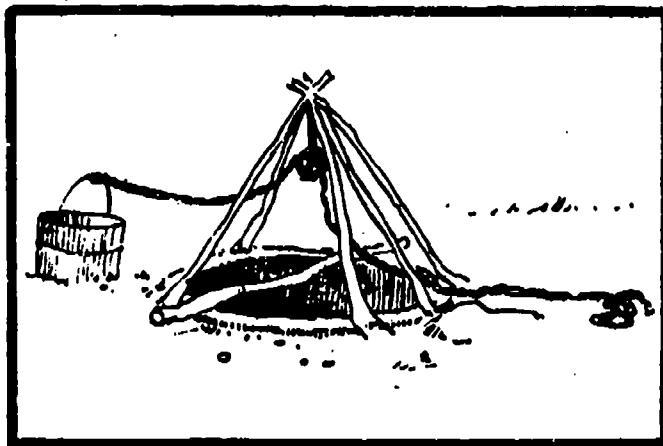
1. When the water in a reservoir (dam) dries up, don't drink it.
2. Boil water before drinking it because diseases are in stagnant water.
3. When you boil water all the germs die.
4. Boiled water or water that has been filtered is really good, for babies.
5. Don't wash clothes in the reservoir.
6. And if someone has guinea-worm or a sore, they shouldn't put it in the water.
7. Wells need lots of care. Build a good wall around the opening.
8. Wells shouldn't be located close to latrines.
9. It is important that wells not be in valleys nor latrines on hills.

Taking Care of Water: Wells, Dams and Latrines

Etsi fe Belelé: Vudo, Anyikpo kple Afodzi fe Nyawo

1. Ne anyikpo fe tsi de ade la mieganoe o.
2. Miða tsi hafi ano, elabena dôlelé le tsi sásra si va tóte de tefe deka me.
3. Ne mieða tsi la dôlekuiwo aku ken.
4. Tsi qaqá alo tsi si wozrõ kple tsizrõnu la nye tsi nyuie de vevieto na vifewo.
5. Mieganya nu de anyikpo me o.
6. Eye ne ato alo abi le ame ade ñuti la megatsœ de tsi la me o.
7. Vudowo hiã belelé ñuto. Miatu nu vudowo nu nyuie.
8. Vudo manœ afisi medidi le afodzi gbo o.
9. Vevieto vudœ manœ balime eye afodzi anœ totame o.





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